THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

The following lines were written by the late Mrs. Maria S. Murphy, of Haverstraw, N. Y., a few days previous to her decease, and sent to her absent mother. Although Mrs. Murphy never made pretensions to the gift of poesy, yet she would occasionally indulge in the spontaneous ebullitions of her warm and affectionate heart; and many little scraps of this kind are found among her papers, or between the leaves of some book, as they would suggest themselves when she was reading, while lying upon her sick bed. M. W. T.

Mother, adieu! God wills that we should part—
Still are we joined by ties which nought can sever,
Affection's bond, that closely binds the heart,
Death may dissolve, but oh, 'tis not *for ever!*
In yonder realm—in purer, brighter skies,
No clog of earth the spirit shall detain,
'Tis there, at God's right hand, our prospect lies—
Where peace *without alloy* shall ever reign.

Mother! I feel my Saviour's aid is nigh,
His gracious arm my dying frame sustains;
He bears my pain—He hears my broken sigh,
Renews my strength, and bids my faith remain.
And when on Jordan's brink I stand,
Shall waft me safe to Canaan's land,
Where parting is no more.

Cheer up, my mother! for a time we sever,
And tho' on earth we never more shall meet—
Yet oh remember! *Jesus lives for ever!*
And He will greet us near his mercy-seat,
On holy Canaan's heavenly shore,
Where we shall meet, and part no more.
Your affectionate Maria Sarah.

THE WATCHMAN'S SONG.

The watchmen in Germany amuse themselves during the night by singing their national songs as well as those of a more devotional character; of the latter the following is a specimen, taken from the very interesting work, the "Autumn of the Rhine." When the voices are good, which is frequently the case, the effect is solemn and pleasing.

Hark, ye neighbors, and hear me tell—
Ten now strikes on the belfry bell!
Ten are the holy commandments given
To man below—from God in heaven.
Human watch from harm can't ward us;
God will watch, and God will guard us—
He, through his eternal might,
Give us all a blessed night!

Hark, ye neighbors, hear me tell—
Eleven sounds on the belfry bell!
Eleven apostles of holy mind,
Taught the Gospel to mankind.
Human watch, &c.

Hark, ye neighbors, and hear me tell—
Twelve resounds the belfry bell!
Twelve disciples to Jesus came,
Who suffered rebuke for their Saviour's name.
Human watch, &c.

Hark, ye neighbors, and hear me tell—
One has peal'd on the belfry bell!
One God above, One Lord indeed,
Who bears us forth in our time of need.
Human watch, &c.

Hark, ye neighbors, and hear me tell—
Two resounds from the belfry bell!
Two paths before mankind are free,
Neighbor, choose the best for thee.
Human watch, &c.

Hark, ye neighbors, and hear me tell—
Three now tolls on the belfry bell!
Threefold reigns the Heavenly Host,
Father, Son, and Holy Ghost.
Human watch, &c.

From the Barbadian.

FURTHER EXTRACTS FROM THE BISHOP'S CHARGE TO THE CLERGY OF BRITISH GUIANA.

My Reverend Brethren,—I have taken occasion during my visitation to ascend the rivers of the Pomeroon,[*] Essequebo, and Courantyne, and to visit the Indians in the places of their temporary abodes. I have seen the Arrowak, the Caribbees and Warrow Indian[†] working together in the laborious occupation of a large and important wood-cutting establishment; at Touroo creek, on the Pomeroon, I passed the night in an open shed among a body of the Arrowak tribe, and beheld both the men and women in their domestic habits and ordinary occupations.[‡] At Bartica Point I had the opportunity of witnessing the zealous and judicious system adopted by one of our brethren for their civilization and religious advancement. On the Courantyne my corial was manned by them, both during my ascent and descent; and I spent some hours among the settlements of the Warrow tribe, who have now for many years, ever since the first establishment of the Moravians on the opposite bank, been congregated about the Post.[§] I have been deeply interested with what I have witnessed among a people hitherto, I fear, it must be added, too little regarded and less benefited. There is something, if I may presume to speak of them after so transient an acquaintance, peculiarly mild and pleasing in their countenances. With the simplicity of children they are attracted by every novelty. They are indolent, but they have little to call forth exertion. The produce of the chase, of their cassava grounds, and of the river, supplies all the necessaries of life.—The fibres of the palm or silk grass are woven for their beds; and the woods of their native forests provide the ready materials for their simple dwellings, for their weapons of defence, or for their instruments of hunting. Their children are singularly engaging, and forward for their years—their women contentedly perform the most menial and laborious offices;[*] and in the men I have witnessed a quiet steadiness of eye and hand in a moment of danger which gave proof that there was that within them which is capable of greater things: that they are of Oriental origin there can be no question. Their figure and several of their customs would seem to bespeak it.[†] and when at the chapel on the Good Hope estate, I beheld four Indians—two men, with their wives—devout in their behaviour, and respectable in their appearance—clothed and in their right mind, "kneeling before the same table, for the same Christian rite of confirmation," with the descendants of Ham and Japhet, I could not but be singularly impressed at thus having before me representatives of three great races of mankind, realizing so fully in their respective conditions the ancient prophecy of the patriarch Noah. Gen. ix. 25. 27. This prophetic *compendium* of the history of the world—for so that ancient prophecy may be truly termed—has, of later years, indeed, received under the British sway a blessed amelioration—yet a descendant of Japhet still dwells by her power in the tents of Shem, and numbers amongst her subjects the posterity of Ham! I was much struck whilst at the Touroo creek, with a conversation which was carried on between an Arrowak chief and the rector of the parish of the Holy Trinity—(within whose extensive and laborious charge the river Pomeroon is included,)—at the pointedness of his answers, and at the seriousness of look and demeanor, with which he subsequently watched the party at their evening devotions; and not less so, when, on the Courantyne, I heard in soft and plaintive cadence, from the mouth of a blind old chieftain, the oft-recurring hallelujah, as he finished the stanza of some hymn of holy praise, which he had been taught by the Moravians in his youth. And whilst in Essequebo and Massarony,[‡] I had the yet further gratification of hearing some adult Indians read—of examining a school of thirty-six Indian children,[§] and meeting their parents and acquaintance, no longer, as at a former visit, under an open shed, in their naked and almost savage state, but assembled dressed, and in an orderly manner, within a rude yet inclosed house of prayer, and "*speaking in our tongue the wonderful works of God.*" Surely, my Reverend Brethren, the time is come when they shall be of the same fold with us, under one and the same divine Shepherd, Christ Jesus the Lord!

There are many circumstances which are favorable at this moment to the conversion and civilization of the Indian tribes. Our own more immediate people are now free. The Indians, therefore, will no longer consider it a degradation to be seen working among them. Though, still, but too much addicted to the use of intoxicating spirits, yet a check has been legally put upon the too easy acquirement of this bane of his race; and the Indians themselves are in many instances manifesting an anxiety, which should be cherished, for articles of dress and domestic comfort. They are sensible that the child of the African is receiving that instruction of which their children are deprived: and they listened with manifest satisfaction to the proposed establishment of schools in the neighborhood of their respective settlements. These are encouraging symptoms of the dawning of a brighter day on this benighted race!

I feel assured, then, of the hearty and effective co-operation of the clergy, the more immediately concerned, when in furtherance of a plan suggested as far back as 1828, and published in the report of the Conversion Society for that year, I propose to apply to the local government for permission to erect in the neighborhood of the Courantyne Post, as has been already done at Pompiaco, on land to be granted for that purpose, a Chapel school, with a residence for a schoolmaster and his wife, under the superintendence of a clergyman resident on the spot, or sufficiently in the vicinity, by the aid of a boat to be furnished for his accommodation, to visit occasionally the station. The Church Missionary Society has already anticipated my wishes by their establishment on the Essequebo; and with the same facility of conveyance at the command of the clergymen whose parochial charges stretch along the banks of the Demerary and Berbice, I doubt not that we may be enabled to effect a similar provision for the Indians resident on those rivers. The river Canje appears, from whatever cause, to have been for a long time deserted by the Indians. The Post-Holder, as I was informed, on his arrival at the Post, reported that there was not an Indian to be found in its neighborhood. By thus establishing in the interior of each river, on some *already frequented* and *convenient* site, a well conducted school, with a place for the public worship of God, wherein the clergyman, or in his absence the licensed catechist and schoolmaster, may read the prayers of our Church, and deliver a plain discourse suited to the comprehension of his auditors, we may, under God's assisting blessing, very greatly improve the condition of the Indians already within the British territory,[‡] and induce them, *when thus qualified*, to come down to the lower and more fertile lands, and to settle as one people amongst us. We have, too, another clergyman laboring yet further in the interior—if it shall have pleased God to preserve his life, amidst the dangers and difficulties which he has had to encounter—as a powerful subsidiary; one well acquainted with the language, and habits and feelings of the Indians, having been long among them, and devoted to them for His sake who died for them. He will tell them of the spiritual provision and temporal advantages which will await them on their descent to the coast; and the preaching of the Gospel may thus be made ultimately instrumental to the very *numerical* prosperity of the colony. I do sincerely hope, that the spiritual, and even temporal destitution of these remnants of a race, which was once spread over the whole continent of America, may at length obtain its just share of the public interest; and that the government of this enterprising colony may, on political no less than religious grounds, extend their pecuniary aid towards the accomplishment of the plan thus proposed, or of any other which may be deemed more efficient for the amelioration of their present *pitiable* condition.

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My Reverend Brethren,—It is not for me, from this sacred place, to enlarge on matters relating to the political or even temporal condition of the country. A clergyman, indeed, at any time, has little to do with politics, unless when the vitals of a country's policy are endangered; if then, though feeling deeply, he speak strongly, it is still with the moderation of the Christian minister—with the soberness of one who considers himself a member of a yet better polity—feeling and exclaiming with the Apostle: "Our conversation," our "citizenship, is in heaven." Phil. iii. 20. I cannot, however, altogether refrain from stating the *secular* impression which has been made on my mind in my passage through the land. Into the depth of its woods I could penetrate only by the help of its stately rivers. The most indefatigable traveller can only at present *skirt* its vast extent. Its internal resources—and they must be great—are not yet laid open. Much has yet to be done for the recovery and improvement even of the surface formerly cleared; for it is as a saddening weight on the heart to pass in some districts from one abandoned lot to another, over roads scarcely traversable at some seasons, intersected by creeks crossed only by the tedious conveyance of the ferry-boat; and often too steep and narrow to admit of the passing at the same moment of a second vehicle. Much alarm is felt in the other colonies from the supposed general unhealthiness of the climate; and a want of sufficient attention to the important work of draining, more especially in towns and abandoned lots, may have occasioned those awful *endemic* attacks, which at the present moment have fallen so heavily on the quarter of the garrison; yet in the parish of St. Saviour's, on the Corantyne coast, I met with a monumental inscription to the effect that the deceased, after a residence of fifty-three years in the West Indies, the last thirty-six of which were spent on the Corantyne coast, had reached the advanced age of eighty-seven years and eight months! Surely, in a colony so wealthy, containing districts of such comparative salubrity, and anxious at the present moment, in an especial manner, to draw both from the mother-land and from other colonies, men of every profession, whether in church or state, laborers to cultivate its soil, and mechanics and tradesmen to expedite the erection of cottages and stores on every estate and district of the land, it were but an act of worldly policy, no less than of Christian humanity and piety, to withhold no exertion or expense that may increase, under God's blessing, the healthiness of the climate, promote the personal convenience of individuals, favorably impress the stranger, and thus materially advance, in report and in reality, the essential prospects of the country. That the laboring classes will settle down into steady habits of industry, I entertain no doubt. I have never met with any proprietor, however desponding, who did not acknowledge that matters were going on, even under the most unfavorable circumstances, far better than he expected.

No where has there been violence—there may have been indolence—there may have been temporary insubordination—there may have been a desire of local change—there may have been on the other side, too, a want of tact and forbearance. Scarcely a year has elapsed since the mass of the people were freed: they have experienced the blessings and difficulties of freedom; numbers who had left the estates on which they had previously labored, have, after the trial of other situations, returned to their former habitations and earlier associations: their wages are high, and they have money at command; they duly appreciate the advantages of religious instruction for themselves and their children, though with some occasional irregularity, it may be, and capriciousness in the choice of their schools; they are steady in their attendance on public worship, and their behaviour there is becoming and devout: I know not that we could wish or expect, under circumstances so new and trying, for a more promising peasantry. Yet the responsible, because established, teachers of religion must not be withdrawn or impoverished. The people must not be left in their altered condition without wise, disinterested and zealous guides. It was our Lord's saying, in reference to the ministers of religion, "*Ye are the salt of the earth*"—the purifying principle, which is to keep the social body in a healthy and wholesome state!

My Reverend Brethren,—I have detained you long by these details; and yet I have to request your attention to another point of great local interest: I allude to the legal permission still granted for holding a market during a certain portion of God's appointed day of rest. The evil is not much felt, or even known in the rural districts, but in town the case is far otherwise; and when the time of its termination is not always rigorously enforced, a much larger portion of the Sabbath than the law allows is too generally desecrated. The permission is wrong in principle, for it is grounded on no necessity; else, wherefore should it not be required in other colonies? the plea of charity *cannot* be advanced, for the object is worldly traffic; and as for the claims of piety, these are, confessedly, but imperfectly regarded. And what sufficient excuse can any human legislature offer for an authoritative *secularization* even of a moment of God's day? I am not insensible of the marked improvement which has taken place in the due observance of the Sabbath since my last notice from this place. But I am anxious, and I had hoped to have expressed myself in the presence of one—I allude to the chief magistrate of the land—who is, I know, zealous for the honor of his God—I am anxious that no vestige shall any where remain, throughout the whole of the West Indian Archipelago, of those profanations which formerly prevailed so extensively, but that every where God's rights and man's duty may be publicly recognized, and conscientiously and to the letter upheld. It will be your office, my Reverend Brethren, to instruct your people, that whilst they are bound to obey every legal *injunction*, they abstain from availing themselves of any human *permission*, inconsistent with God's command; no human ordinance can make that morally right, which God has, from a higher tribunal, prohibited as wrong. The law of God is plain: "*Six days shalt thou labor and do all that thou hast to do, the seventh is the Sabbath of the Lord thy God!*"

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[*] I regretted much that I was prevented from visiting the Lepers, located on the Eckaweeny creek, owing to the delay of the corial to so late an hour of the evening as rendered the attempt to ascend it dangerous, from the overhanging boughs and hidden stumps of fallen trees in the stream. From what I could learn, their present position is open to objection. A lazar-house in each county, for the sufferers within that county, properly fitted up and carefully enclosed, would add to their essential comfort, and preclude the possibility of their mingling, as at present, without check or control, with their healthier brethren, at work and in the corials. Contagion would be thus effectually prevented, and the sufferer be still placed within the reach of the charities of life, and solaced with the occasional *sight* and *conversation* of his relatives and acquaintance. At present, exile is added to their bodily affliction.

[†] From the mouth of that intelligent and indefatigable traveller, Mr. Schomburgk, whom I again had the pleasure of greeting on the Essequebo, on his second return from his valuable researches into the interior, I learnt the names of other tribes:—The Acossi, Awakee, Miongkong, Kirishaven, (a warlike tribe,) Guinaw, who salute each other at the rising and setting of the sun, (these four last are represented as in a very degraded state,) Wapeshana, Attorie, Taruna, Wiebie, Mopishana, Priana, near the Portuguese settlement, and the Camuuana and Awara Indians, inhabitants of the region between the rivers Madeira and Tapajoy, of whose manufacture I possess, through the kindness of Mr. Schomburgk, a specimen of singular elegance, "a tube called Tarquiari, painted with native clays and the juices of barks and fruits, and afterwards varnished with the macucu, the seeds of a species of Eugenia."

[‡] I did not visit the Indians at the Moroceo creek, who are under the charge of a Roman Catholic; but I was much gratified at learning that they had expressed a strong desire to be taught to *read*.

[§] I was painfully struck with the prevalence of blindness among them. It was attributed—but I should think on insufficient grounds—to the heat and glare of the savannahs on which they dwell. It is not confined to the old people. I saw a man and woman, healthy, and in the vigor of their age, but completely blind. The cause might be well worthy of the humane inquiry of any medical gentleman having occasion to visit the settlement. The savannahs are at an elevation of 150 feet; and the view from the Post of the River and the Chalk Hills, with their varied tints, is very beautiful. The river Corantyne, though on a much smaller scale, is yet studded, like the Essequebo, with its woody islets. Of these there are from eighteen to twenty from the Post to the mouth of the river. The following were named to me:—Mopayne Island, opposite to a creek of the same name, from which there is a track across to the Canje river. Makillikacore, or Jumby Island from a superstitious notion of its change of position, and of its being inhabited by spirits; Pouay Island; Mammo Island; Baboon Islands; Maclean or Macclinnon, or John Ross' Island; the Three Sisters; Bodalie Islands or Casada Pan, whither the Arrowaks and Warrows are said to have fled for refuge from the Carribbees; Long Island, Snake Island, Parrot Island, and Robertson's Islands, near the mouth, with two or three more, having no particular name.

[*] The Indian mother is fond of her children, and of the notice of them by a stranger; she brings them to him, saying, as she presents her first born, "*This I acknowledge with my right breast*, and *this*," speaking of her second, "*with my left breast.*" A stranger, on leaving, is desired to "*blow*" on the child. The Rev. Mr. Youde mentions in his last Journal that the Indian parents brought their children to him, "*that he might touch them.*"

[†] Mr. Schomburgk remarked many Oriental customs among them. *The brother must take to wife the brother's widow.* On the granitic rocks, on the river Cuowane, are sculptured men's faces, full moons, monkeys, snakes, birds, &c.: but nothing could be learned as to their origin or intent. One remarkable tradition prevails—that negroes once inhabited the country of South America, and were found in the mountainous parts—a singular coincidence with the statement made in Williams's highly interesting missionary account of the South Sea Islands. From these the *Malays* are represented by him as having every where driven out the negroes, wholly, or in part—who appear to have taken refuge in the mountains, thence to be dragged into slavery by their conquerors, or for *immolation as human sacrifices*. A more blessed state of things appears to have commenced in those islands under the benign influence of the Gospel of peace and love.

[‡] At Katabo, where there is a Carabbees settlement, opposite to the old Dutch fort, "Kick-over-all," built in 1616, of which the postern-gate of brick towards the town, bearing the Portuguese arms, though much effaced, on the key-stone of the arch, still remains. The wooden piles which supported the old stellings are still visible.

[§] They sang Bishop Heber's missionary hymn very sweetly.

From the Southern Churchman.

BISHOP GRISWOLD'S ADDRESS.

Notwithstanding his advanced age, being the oldest among the episcopal brethren, he comes not a whit behind any of them in the abundance of his labors, judging from his annual report recently delivered to the convention of the Eastern diocese. The following is a summary of what he has done the past year. The number confirmed in four States is 471—the number of ordinations 10, of which 4 were deacons and 6 presbyters—the number of candidates now on the list is 12—the number of removals 18—the number of additions 3—the number of miles travelled is 4500. The bishop remarks at the close of this part of his report, "I have never performed more [illegible] in one year than in the one which ends to day."

In reference to the amount of labors which he has performed since his consecration as bishop, he thus remarks:—

"When we consider my infirmities, and our too general lack of zeal, and also the powerful obstacles which our Church in these Eastern States has to contend with, we have much cause of thankfulness to God for his blessings upon our feeble efforts. In the States which first composed the Eastern diocese, there were, at most, when we commenced, about fifteen clergymen; now there must be about a hundred. In Vermont, we had not one church edifice; when I resigned its jurisdiction twelve new ones had been consecrated, and four more were in building, three of them nearly finished.

"In Rhode Island were four churches, two of which remain; thirteen new ones have been built and dedicated; another has been bought, repaired, and dedicated; another still appropriated to our use, and one now being built;—in all, eighteen.

"In Massachusetts were thirteen churches, three of them of but little value, and very little used. Six of them yet remain; thirty have been erected, and two are now in building, which will make the number thirty-eight.

"In New Hampshire, if we reckon the two in Holderness, there were five, all of which are still remaining, some of them much repaired. Four new ones have been added, which with the one now erecting, make the number ten.

"In Maine were two; one of them, in Portland, was without a parish: it has since been much improved, and still remains. Three new ones have been erected. In these four Eastern States, then, we may expect this autumn to have seventy churches, fifty-six of them new. But for our poverty, or want of missionary funds, we should now have many more. The numbers also which have left our congregations, and removed to the western and other parts of the country, have been more than almost any one would believe, sufficient, indeed, to form many parishes, and, through the divine blessing, they have actually aided in forming very many parishes.

"And those, too, whom we have brought forward to the sacred ministry have contributed very much to the building up of our Church in various parts, and in almost all parts of the United States. During my exercise of this office, I have admitted one hundred and forty-eight to the order of deacons, and one hundred and eleven to the order of priests. Ninety-five of those deacons I have ordained priests, and sixteen more who had received deacons' orders from other bishops; thus having laid hands once on one hundred and sixty-four, and upon ninety-five of them twice. Of these one hundred and sixty-four, but a little more than one fourth remain now with us: twenty-two have departed this life, the most of them into other States, and the remainder, about one hundred, are now exercising the ministry in various parts of the country.

"To nine thousand eight hundred and fifty-three persons I have administered confirmation, during the twenty-eight years of my exercising the Episcopal office; and in the same time must have travelled about seventy thousand miles. In perils by land and perils by water, has the Lord preserved me, and, to a wonderful degree, has he enabled me to fulfil my many appointments. For these and unnumbered other blessings, I am indebted, under his providence, to the prayers and kind assistance of his people, for which may the Lord, who alone can, reward them."

Few parts of my ministerial work have cost me more labor, or given me more pleasure, than catechising.—*S. Lavington.*

DUTY OF MINISTERIAL SUPPORT.

Extract from Bishop McIlvaine's late Address to his Convention.

I fully believe that one of the greatest dangers now to be apprehended in this country to the cause of enlightened, scriptural religion, is the increasing difficulty of supporting an educated and faithful ministry: a ministry sufficiently at ease from worldly care to live unentangled in the affairs of this life; a ministry so far secured from the caprices and multiform fancies of the people, as to feel it a small thing to be judged of man's judgment; a ministry so competently provided for in worldly substance as to have books to study, time to read them, retirement to meditate thereon, and composure of mind and heart to profit thereby. Wo to the cause of religion when men shall be willing to dispense with these essential things for the sake of a race of pastors more cheaply supported. Such may easily be provided.—Men enough can be raised up who will support themselves and preach besides, whose preparation to teach shall cost no care to learn; whose sermons will require neither books, nor thought, nor knowledge, nor care; wrought out as well from the labors of the plough, or the din of the anvil, as from the efforts of the mind and the quiet of the study. But who wants such ministers? Our labor is more and more to prepare the very opposite. We found seminaries of classical and theological learning; we require many years of toilsome study; we close the door of the ministry against those who are not well learned and furnished for doctrine and instruction in righteousness; when we send out our young men, we exhort them to give themselves continually to prayer and the ministry of the word; we tell them that "no man that warreth" in this warfare "entangleth himself in the affairs of this life, that he may please him who hath chosen him to be a soldier;" the Church in her ordination service enjoins them "to forsake and set aside as much as possible, all worldly cares and studies;" to give themselves wholly to the one thing "whereunto it hath pleased God to call them," *to draw all their studies and cares this way.* They are required solemnly to vow at their ordination that they will be diligent in prayer and in reading the Holy Scriptures, and *in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh.*"—But what encouragement is there to urge these solemn and universally approved obligations, if we must send our ministers to parishes, where to live it is absolutely necessary that worldly cares and studies should be endured; where to be wholly given to their stewardship is to be worse than infidels, in not providing for them of their own household; and to obtain books and time and retirement for study is impossible? Brethren, did I suppose it out of the power of our parishes to do better for the ministry, I should be silent on this subject. But I do not suppose it. I know that while our ministers have been suffering by deficient support, the farmers have been adding field to field, barn to barn, enlarging their farms, extending their crops—the merchants have been, whatever the present check, increasing their investments, widening their trade, enriching their incomes. I know, too, that a very trifling increase in the contribution of each parishioner would set the pastor free from his grinding solicitude for the decent maintenance of his family, and enable parishes that suppose they cannot sustain a pastor, to have the blessing of his services. And is it supposable that such trifling addition could not be made? Can it be credited that a people in flourishing agriculture or other business, did they rightly estimate the blessings of the Church and her worship and ministry to themselves, their wives and their children and neighborhood; did they value the things of the Spirit of God, in any proportion to their estimate of earthly things; did they love religion as gold, and her riches as better than gold; did they know how to appreciate a ministry unspotted from the world, and how to count all things but loss for the excellency of the knowledge of Christ,—could not by a hundredth part of the self-denial which they daily practise for the increase of their property, afford a few more dollars, each, for the increase of the salary of an impoverished pastor? I have known within the last year a case of a minister so reduced, even after the closest economy, that a loaf of corn bread would have been sometimes a luxury to his family, when two more dollars per annum from each adult parishioner would have made his household glad and free. And shall it be supposed they could not do it? I have known another case of a pastor full of toil for his people, so poor that his children were sometimes without raiment decent enough to allow them to go out, while the domestic economy was so rigid, that every article of work, however menial, was done by the husband and wife; and can it be supposed that if he had any congregation to preach to, above the grade of paupers, enough could not have been gathered, had there been only a willing mind, to make his condition abundantly more comfortable? Now, brethren, the plea of *inability* means too often, I fear, only *inconvenience* and *unwillingness.* A person is unable to do more for his minister, because he wants all he can get to invest in more business, additional acres, another farm, a new speculation. Public improvements find no lack of means. The same persons that can find no more pence for their minister, can find many dollars for whatever will increase their worldly benefit. What, then, if spiritual benefit were considered by them a real and precious benefit? What if such persons did understand how little it would profit them to gain the whole world and yet have their own hearts run waste, and their children grow up mere worldlings; miserable idolators of mammon; perhaps infidels; ignorant, at least, of saving truth as it is in Jesus? How soon, then, would they find their ability to sustain the ministry of the word increased! How soon would the five loaves be multiplied! How soon would he be made a cheerful and liberal giver who now gives little, and that grudgingly, as of necessity! A person of large property will see his minister suffering, or the parish vacant, and feel comforted with a sense of having done his duty, because he has contributed *his share*, and he has estimated his share by an almost equal division of the necessary salary among the several parishioners: and he will not give more, but will see his pastor in want or his church vacant, not because he cannot do more, but because more is not his *share*, or because others will not do more, as if in the great day he were to be excused for burying his talent in his farm or his merchandize, in his barn or the bank, instead of using it to the glory of God and the salvation of souls, because his neighbors did so, or because he buried it only as much as they. The share of a man in such works is his ability, till the work be accomplished. The first thing to be provided for one's household and neighbors, is bread, and the bread of life, at least as much as any other bread.

We take that text so often used in excuse for a grudging contribution to the support of the pastor: "*If any provide not for his own, and especially for them of his own household, he hath denied the faith, and is worse than an infidel;*" and we ask, if a man denies the faith, and is worse than an infidel, who does not provide the necessaries of this life for his household—what do they do to the faith, how do they compare with an infidel, who, when they can, do not provide the means of grace, the preaching of the Gospel, the bread of eternal life, for their households, because it would cost them a little more money, and perhaps a little self-denial?

Much of the evil of which I have been speaking arises out of a want of punctuality and business-faithfulness on the part of the vestries of parishes in collecting the subscriptions or pew-rents. Many a hard winter has a minister's family endured, just because the vestry on whom he depended for the collection of his salary, did not find it convenient to see about it. And here let me say that, by all experience, the worst method of supporting the ministry, because the most changeable, the most uncertain, the most difficult of collection, and that which most subjects the minister to all the whims and caprices of those whom his very faithfulness may offend, is that of *annual subscription*, especially when connected with the practice of engaging a minister *by the year*.

I know that till a church is built, the plan of subscription is necessary; but I have not the least doubt, that wherever there is a church, the most permanent, regular, and agreeable plan, on all sides, of sustaining the minister, is by rents. It is not the best mode conceivable, but it is the best attainable. In almost every case of a pastor comfortably supported, you will find the plan of rents adopted. Where subscription is the mode, I will answer for it, that in nine cases out of ten, the stipulated salary is defective in amount; is more defective in payment, collected irregularly, here a little and there a little; decreasing as the times grow hard, scarcely ever improving as the times of the people grow prosperous and the minister's expenses grow heavier.

I conclude this painful subject, brethren, on which I have addressed myself to you, that, through you, I might speak to the parishes who are present, with reminding the laity, wherever this address may go, on whom the ministry depends for its carnal things, as they are made, of God, dependent on the ministry for their spiritual things, that whenever we meet around the table of the Lord, to celebrate the love of Him who, when he was rich, for our sakes became poor, that we through his poverty might be rich, the sentences of Scripture put into the mouth of the minister for the remembrance of the communicants, are these: "Let him that is taught in the word minister unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap." Again: "Do ye not know that they who minister about holy things, live of the sacrifice; and they who wait at the altar, are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel." And once again: "If we have sown unto you spiritual things, is it a great matter, if we shall reap your worldly things?"

I know not in what words the Spirit of God could have more emphatically declared the duty of men to support the ministry of the Gospel, than by thus identifying the Gospel with its ministry; the sacrifice with the priest; and I know not how the Church could have spoken on the same subject more solemnly, than by thus connecting it with every commemoration of the death of Christ; writing it upon the altar, preaching about it over the holy symbols of the sacrifice, identifying it with the duty of showing forth the Lord's death until he come.

From the Banner of the Cross.

DIOCESE OF NORTH CAROLINA.

Bishop Ives has just completed a visitation to the churches in the middle and western portion of his diocese. In the discharge of which duty he has spent *three* months, travelled, in his own conveyance, from 850 to 900 miles; officiated in *sixteen* parishes, and eight other places, where the interests of the Church encourage the hope that parishes will soon be formed; preached *fifty* times, and made *twenty* addresses; baptized *nineteen* infants, and *six* adults; confirmed *fifty-one* persons; administered holy communion *ten* times; instituted *one* clergymen; consecrated *one* church; visited the scattered Episcopal families; examined all the baptized children to be found, either publicly or privately, in the catechism, and explained to them the high privileges and duties and hopes of a state of salvation through Jesus Christ by holy baptism.

It was a matter of special gratification to the bishop, that, in compliance with his published request, parents so generally and so thoroughly prepared their children for the catechetical examination; and he only regretted that so little time could be given to this most interesting and profitable service; enough, however, was allowed to evince, and most affectingly, how greatly, in the absence of a preached word, and the needed pastoral care, yea, and where these advantages are enjoyed, God blesses the faithful exertion of the pious mother in behalf of her baptized offspring; and to fill his heart with joy that the mothers of his diocese are, by the grace of God, *disposed to do much* for these lambs of the flock of Christ; yes, and to inspire him with hope, that from this source, the Church in North Carolina will ere long be blest with a native and abundant clergy. And he calls upon his brethren, in this time of the Church's need, to make special prayers to the Lord of the harvest, that he will hasten this most desirable result.

The pages of Scripture, like the productions of nature, will not only endure the test, but improve upon the trial. The application of the microscope to the one, and a repeated meditation on the other, are sure to display new beauties, and present us with higher attractives.—*Hervey.*

COMMUNICATIONS.

From the Episcopal Recorder.

CONSECRATION OF ST. PAUL'S CHURCH, LOUISVILLE, KENTUCKY.

The striking religious services at the opening of this spacious and really beautiful edifice on the occasion of its consecration to the worship of Almighty God, were held on Lord's-day morning, Oct. 6th. There were present a larger number of clergy than was ever convened before in the city of Louisville. Besides the bishop of the diocese, and the Rev. Mr. Jackson, rector of the church, there were in attendance the Rev. Dr. Henshaw, of Baltimore, who had been invited by the vestry to preach the sermon on the occasion; from the diocese of Indiana, the Rev. Mr, Steele of New Albany, the Rev. Mr. Ash of Jeffersonville, the Rev. W. Presby, of Madison, the Rev. Mr. Britton of Indianapolis, and the Rev. Mr. Lamon of Evansville; and from Kentucky, the Rev. Mr. Paine of Princeton, the Rev. Mr. Deacon of Henderson, the Rev. Mr. Higginson of Shelbyville, the Rev. Mr. Maung of Danville, the Rev. Mr. Nash of Paris, and the Rev. Mr. Page of Louisville; in all 14 of the clergy; and an attendance of people which crowded every part of the spacious edifice to overflowing, amongst whom were many laymen from a distance; several called together on the occasion, to take into consideration the grave proposition which had been committed to them by the last convention, in order to report at the next, on the expediency of commencing a literary institution of an high order somewhere in the state under the auspices of the Episcopal Church, and, if thought advisable, in connexion with the Theological Seminary.

The deed of gift, during the consecration services, was read by the Rector, the sentence of consecration by the Rev. Mr. Paine of Princeton, morning prayer by the Rev. Mr. Lamon of Evansville, and the lessons by the Rev. Mr. Deacon, of Henderson.

The sermon by Dr. Henshaw admirably sustained his well-earned reputation. His text was from the Psalms, and his subject, "Reasons for attachment to our beloved branch of the Church Catholic, and the best way of evincing that attachment." It was a beautiful exemplification of that calm and decided preference for the Church, and enlightened attachment to her ministry, her ritual and her doctrines, which harmonize so admirably with respect and kindliness towards all those who love our common Master, whatever may be their manifest deviations from the early practice of the Church; and which go farthest towards recommending the Church to others, and confirming the attachment of its members. *There* was the Gospel doctrine and the Gospel spirit, in the Gospel Church. Most happy! were they always exhibited in this beautiful combination! The close embodied the preacher's fresh and glowing impressions of the growing greatness and dangers of the west, and his conviction that our branch of the Church of Christ is peculiarly and admirably fitted to occupy the ground of peace and safety between imported Romanism on the one hand, and countless diversities of Protestant sects, of rank and native growth, upon the other; and contained a well timed and glowing appeal in behalf of the Church, the support of her ministry, the extension of her borders, and the exhibition of her doctrinal and spiritual excellence.

The edifice has been constructed under the eye of Mr. Stierwalt, a very young native artist, who has acquired for himself and the west, a very high reputation by this beautiful specimen of the lofty and pointed Gothic; or as an architect might perhaps describe it:—

The style of architecture adopted in the construction of this building, is known as the "Decorated English," though not so highly enriched as the general character of the style.

The interior dimensions are as follows: width 64 feet; length 85 feet; and height of ceiling, 38 feet—containing 92 pews of 9 feet in length, and 44 of 7 feet in length—the side walls are each pierced with six windows of 21 feet height by 6 feet width, each being divided by a mullion, and enriched with tracery.

The ceiling is constructed of a multiplicity of groins, from which is suspended two rows of pendants, having 7 in each row. The crosswise section of the ceiling through the pendants, form three arches—the centre being an extended parabolic gothic arch, those of the sides being rampant with less span, and the lower foot springing from the wall. The longitudinal section through the pendants, present six gothic arches—the groins are ornamented with ribs, having pendants suspended, as also affixed to the wall.

Across the front only extend two tiers of gallery, the upper being designed for colored people.

The chancel is in the form of an oblong octagon, being 12 1-2 feet wide by 33 feet long, (the pulpit placed in the centre, rather forward, with a reading desk on each side,) and isolated from the back wall, giving access all around.

The organ gallery is supported by two octagon columns, standing in the extremes of the chancel, and so spacious as to afford sufficient room in front of the organ for a large choir.

The organ case is constructed as to be in keeping with the style of the building, extending in front 15 feet by 23 feet in height and ornamented with four octagon towers.

The exterior dimensions are as follows:—fronting 80 feet, extending back 120 feet; and when completed the tower will be 120 feet high, surmounted by an octagon spire of 95 feet—making 215 feet in height.

The tower is supported by wings on each side 73 feet high, and these again have the appearance of being supported by the front of the building, giving the entire front of the edifice the character of a spire.

The window of the tower is 39 feet high by 10 in *width*.

The first sale of pews took place on the day after the consecration, and, notwithstanding the severe business pressure, amounted to little less than $22,000 for 43 pews, several of the most valuable being bid off for $65, or somewhat less, advance, upon the appraisement of $700. On the Friday following, a supplementary sale was made, making the gross amount of $30,000.

With a liberality of arrangement rarely equalled, the former church has been left for the use of an Episcopal congregation, without the removal of even the slightest article of furniture, and without debt, and the Rev. Hannibal Leacock, of Tennessee, has been called to the rectorship, which, it is understood, he is disposed to accept.

Thus by that blessing which alone can give prosperity either in temporal or spiritual things, it may well be hoped that the strength of the Church in this rising city of the west will in a few years be more than doubled, and a great company of sincere Christians be added to the faith.

The long tried efficiency of the rector of St. Paul's, the Rev. Wm. Jackson, and the affectionate devotion of his people in their attachment to him, render the prospects of this church peculiarly auspicious. May a double measure of the Spirit of grace rest upon him and his!

A Kentucky Correspondent.

For the Churchman.

CONSECRATION OF ST. JOHN'S CHURCH, AND OTHER RELIGIOUS SERVICES, AT BANGOR, ME.

Bangor, Me., Oct. 21, 1839.

Reverend and Dear Brother,—As the securing to the Church in this city the edifice erected for its use, and the success of our Zion here, have been regarded by the friends of the Church generally, as objects of great interest, I the more readily comply with the suggestion of several in whose sympathies we have shared, but whose duties prevented them from being with us during the solemnities through which we have just passed, and furnish for your paper a brief account of the public religious services of the week, and a few facts in regard to our present state and prospects.

You are already aware, my dear sir, of the efforts which have been found necessary to save our church edifice, and to establish in this place, on a firm foundation, our order and worship. The appeal to our Christian friends abroad, I am happy to say, and would here record it with much gratitude to God, and with a lively sense also of obligation to our generous patrons, was met with a readiness, kindness and liberality, that merit great praise. Although the application was at a season most unfavorable, a very considerable part of the balance needed to secure the edifice, was generously and promptly subscribed in Boston and New York. Circulars were sent to a number of other persons in those cities, and in a few other places, who were absent from home or whom it was impracticable to see owing to the short time to which our application was limited; and who, I have no doubt, could they have been called upon, would have enabled me to complete the entire amount needed. On them we still rely, with much confidence, for a portion of what is yet necessary to the complete attainment of the good work which we have in view. The application was so far successful, that, with another effort at home, I felt authorized to assure those who held the building in trust, that they might safely permit the consecration to take place at the time appointed. Further delay, I feared, would, if it were not fatal to our hopes, be, at least, detrimental to the interests of the cause; and, if necessary, I felt willing myself to pledge in behalf of the benevolence of my Christian brethren abroad that the sum shall be completed. With this expectation and promise, the building was secured to the parish, and, by the Wardens and Vestry, "given, granted, devoted and dedicated to the service and worship of Almighty God, according to the usage, canons and liturgy of the Protestant Episcopal Church in the United States," to be consecrated by our revered diocesan.

A convocation of the clergy of Maine was appointed to be held here, commencing on Tuesday, the 15th inst. Owing to various causes, but chiefly to the detention of the steamboat by the weather, none arrived at the time expected. On Wednesday, however, our venerable bishop, always ready at the post of duty, and distrustful of winds and waves when appointments are to be fulfilled, arrived, to our very great joy, having travelled the whole distance from Boston by day and by night in the mail stage. With that elasticity in age for which he is so remarkable, he held himself ready, notwithstanding the fatigues of his journey, to preach in the evening. Accordingly, prayers having been performed by the rector, the bishop delivered a most interesting, faithful, affectionate, and persuasive discourse from the words, 1 Kings, 18: 21, "How long halt ye between two opinions? If the Lord be God, follow him." The evening was fine, the attendance good, the subject of this introductory address happily chosen, and the impression salutary.

Early on Thursday morning, which ushered in a pleasant and delightful day, we had the pleasure of welcoming our Rev. brother from Gardiner; and soon after we were gladdened again by the sight of the steamboat winding its way upon the Penobscot and hastening towards us, freighted with other Rev. brethren and friends from Portland, Saco, and Boston, in good season for the services of the day. This was the day designated for

THE CONSECRATION.

Agreeably to appointment, therefore, at half past ten o'clock, (Oct. 17,) we repaired together to the place where God has now recorded his name, and where his honor dwelleth, to set apart our neat and beautiful edifice to the worship of Almighty God, according to the solemn and appropriate rites and ceremonies of the Protestant Episcopal Church. The solemnities of the occasion were performed by the Right Reverend Alexander Viets Griswold, D. D., the Senior Bishop of our Church in these United States, assisted by the other clergy present, as follows: The Testament of Donation having been presented to the Bishop, by Mr. Joseph Bryant, one of the Wardens, in behalf of the Vestry of the Church, was read by the Rev. Mr. Horton, of Saco. The Sentence of Consecration, being then delivered by the Bishop for the purpose, was read by the Rev. Mr. Freeman, the Rector of the Parish. Morning Prayer was offered by the Rev. Mr. Clap, of Gardiner; assisted in the Lessons by the Rev. Mr. French, of Portland. The Ante-Communion service was by the Right Reverend Bishop, as was also the Sermon. The Psalms in Metre were announced by the Rev. Mr. Wells, of Boston.

The sermon, by the Bishop, was from 2 Samuel 24: 24, "And the King said unto Araunah, Nay; but I will surely buy it of thee at a price; neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." It was listened to with much interest by a numerous audience. An alarm of fire in the neighborhood, during the service, caused some interruption; but all who felt an interest in the occasion were highly gratified—nor were they indebted for a small part of the satisfaction which they felt, to the excellent and appropriate discourse, catholic spirit, mature wisdom, and fervent zeal, of the venerable and apostolic preacher who presided in the solemnities. Among those present, we were pleased to see the Rev. clergy of the place, of other denominations—the Rev. professors and students of the Bangor Theological Seminary—and several strangers from a distance, besides the officiating clergy, who had visited the place to attend the Consecration.

Thus, my dear brother, has that beautiful structure, which a little while ago we feared was irrecoverably gone, been rescued from the desecration which seemed to await it;—destined, we trust, to be yet to many souls as the gate to heaven.

In the evening, the newly consecrated temple was again opened for Divine Service.—Prayers were offered by the Rev. Mr. Wells, and an excellent discourse was preached by the Rev. Mr. French, from 1 Thess. 5: 17, "Pray without ceasing." The stay of our Rev. brethren, we were sorry to find, was to be short; for those who had come by water were expecting to depart early on the morrow by the return boat. The Rev. Mr. Horton therefore followed the impressive discourse of our brother from Portland, with an appropriate and animating address; after which a short but thrilling exhortation was given by the Rev. Mr. Wells.—The evening was one of solemn interest, and the services, we trust, will be productive of fruits to the praise and glory of God.

On Friday, at half past ten o'clock, A. M., Divine Service was again attended, Prayers being read by the Rector, and a solemn and instructive discourse delivered by the Rev. Mr. Clap, from Luke 5: 20, "And when he saw their faith, he said unto him, Man, thy sins are forgiven thee;" the effect of which, we trust, was to encourage, quicken, and render more faithful in duty those who desire the enlargement and prosperity of the kingdom of Christ; and to impress upon those anxious for the salvation of their own souls, the duty of faith and the diligent use of the means appointed.

Again, in the evening of Friday, which was the time allotted to the

INSTITUTION,

Divine Service was attended at a quarter before seven. Prayers having been read by the Rev. Mr. Clap, a sermon was preached by the Bishop, from Acts 20: 28, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood." The Bishop also performed the Institution Office; after which the Holy Communion was administered by the newly instituted Rector. The church was crowded, and the congregation remained until after the communion. Whilst the occasion was to many one of joyful interest, a deep and solemn feeling seemed to pervade the audience; and the services of the evening, it may be hoped, were promotive of much good.

On Sunday morning, the Bishop held an

ORDINATION

in the church, when, after Prayers read by the Rector, and an appropriate and excellent discourse by the Bishop, from Acts 6: 3—6, Mr. Frederick W. Boyd was admitted to the holy order of Deacon. The candidate was presented by the Rector. The Bishop administered the Lord's Supper, assisted by the Rev. Mr. Boyd.

CONFIRMATION.

On Sunday afternoon, after Prayers read by the Rev. Mr. Boyd, the Bishop preached again, and administered to twenty persons the holy rite of confirmation. It was a joyful and affecting sight. The house was crowded, and great solemnity was manifest by the audience. The sermon was founded on Acts 8: 14—17.

In the evening, Prayers were again read by the Rector, and a sermon was delivered by our young brother, who was in the morning admitted to the ministry, from Jer. 4: 14. This first performance of our brother was listened to with much attention, and augurs well for his future usefulness.

Thus ended the interesting services of these few days. The people gathered around our revered and beloved Bishop to receive his benediction, and to bid him an affectionate farewell. The next morning he had departed for the performance of the duties of his apostolic office in another and remote part of the field of his charge. All, all are gone, who [illegible] helpers in this ministry; and, situate more than 70 miles from the nearest other church of our order and its pastor—125 miles from the next nearest—and farther still from the only other Episcopal Church and its under-shepherd, the Rector of St. John's, your unworthy brother turns again, lonely, to the duties, cares, toils, and anxieties of his pastoral office, laboring for the salvation of souls, and for the upbuilding of this branch of Zion: not, however, without feeling greatly strengthened and comforted by the visit of our Right Rev. Father and Ministering Brethren, as also grateful for all the goodness of our Heavenly Father towards us, and his manifest presence with his people in the privileges we have enjoyed. To one so remote from the endearing associations of former years, these interviews with brethren beloved are precious indeed. Happy will that meeting be

> "Where saints of all ages in harmony meet,
> Their Saviour and brethren, transported, to greet;
> While anthems of rapture unceasingly roll,
> And the smile of the Lord is the feast of the soul."

May the Divine blessing rest upon our dear brethren, and their respective flocks; and may we, of this infant Church, so walk before the Lord, that his presence and blessing may evermore be with us. Your affectionate brother,

The Missionary in Maine.

To the Editor of the Churchman.

Reverend and Dear Sir,—Providential circumstances have for a few years past banished me and mine household from the enjoyment of the chaste and scriptural services and animated worship of our venerable and beloved Zion, and placed my residence in a section of country scarcely emerging from a sparse and squatter population. I am thus far removed from views of her glorious battlements, and am unable to "walk about Zion and go round about her;" or "tell the towers thereof," while I am surrounded by sectarians as replete with prejudice as they are in general devoid of intelligence or information to appreciate the ancient, venerable and apostolical character of our Church. Your paper comes, then, a welcome messenger of good tidings, and weekly tells of the healthy growth of the Church, while yet to its editor, as a faithful sentinel on her outward walls, is not always allotted the pleasing task of announcing "peace! peace!" but he is sometimes fain to proclaim hostile approaches from without, and no less dangerous divisions threatened within, by departures from the scriptural doctrines and apostolic rites of the Holy Mother who hath hitherto nourished us with sound food and led us in the good "old paths."

Chancing to pass through the city of brotherly love when the General Convention of 1835 was in session, I well remember the general exclamation of all denominations: "Behold how these men love one another!" I have subsequently, to an intimate friend, a member of the Presbyterian Church, more than once expressed my satisfaction at the unity and harmony of the Episcopal Church thus evinced. You may therefore conceive my mortification when, in a recent letter, the same friend, after speaking of being present at the late Ohio Convention, at Steubenville, writes in rather an exulting strain to my forest home as follows:

"My eyes have been opened; I behold your Church in an entirely new light. You told me yours was a united Church—your Articles and Service held you together. If ever there was a divided Church, yours is one. 'The evangelical portion of our Church' was an expression in constant use, and that party, as distinguished from the High Church party, was as freely spoken of as we speak of the Old and New School. The bishop delivered a charge to the clergy on 'Justification by Faith,' as opposed to the views set forth in the Oxford Tracts, and as I heard dark hints supported by the editor of the Churchman; it was one of the brightest, most lucid and forcible expositions of that glorious doctrine I ever heard. * * If indifference is made up of dislike and love, as gray is made of black and white, then my feelings are not changed, but reduced to their simple elements; the dislike is all transferred to one party, or rather their sentiments, the love to the other party and their sentiments. I do love this party."

This, Mr. Editor, is the testimony of an intelligent Presbyterian; and has it indeed come so far, that those of her sons and daughters who faithfully adhere through good and bad report to the doctrines of our Mother, as understood, commented on, and explained in the standard works of the bright luminaries of the Church of England, and to her admirable, solemn, time-honored liturgical services, are stigmatized as a party, and as regards those who thus denominate them, are, with singular modesty as it were, likened to "tares among wheat?" Oh, no! surely they who man the walls and battlements of our Zion, and arrayed in the panoply of her martyr confessors defend them from foes without and false friends within, rather compose the Church militant: while they who seek to create divisions in her ranks, and to proclaim the shibboleth of party, should receive all its distinctions, whether of praise or of shame. Our Saviour declared: "It must needs be that offences come, but wo unto them by whom they come." I do not intend or at all desire to give vent to all my feelings of mortification and regret at the humiliating exhibition to Christians of other denominations of such rank party spirit existing within our communion, but I can well conceive, that had the great apostle of the Gentiles been present, he would have rebuked the spirit of party as he once did in the Corinthian Church. He would have admonished those who accused their brethren of the same household of faith to those not belonging thereto; "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment; For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you." 1 Cor. i. 10, 11.

I have not read the Oxford Tracts, but if, as I conjecture, their views of the important doctrine of justification by faith in the main coincide with those of the giant commentators of the English Church, that great bulwark of Protestantism, I should not think the new light thrown upon it will at all eclipse those burning and shining lights of many ages; and with regard to "dark hints" as to the course of the editor of the Churchman when the doctrines of the Reformers of the English Church are in question, they are as much out of place as the lighting of candles at mid-day.

Laicus Rusticus.

Wildwood, Oct. 1839.

For the Churchman.

Er. Editor,—Allow me now to speak freely of your expressions, as found in the fifth paragraph of the remarks appended to my article of October 5. You assert:

"Baptism is the rite of initiation into the Church; and the Church is the kingdom or family of God on earth. Over it he has appointed offices; through it he dispenses the means of grace and salvation; in it he has deposited the Word of Truth; to it he has promised the Holy Spirit to be present with it, and through it with every one of its members, and to be to them all the principle of a new, holy and heavenly life. By baptism, therefore, God takes us out of the world, adopts us into his family, and puts us under the guidance of the Holy Spirit, &c. * * * * Baptism, therefore, is a new birth, the beginning of a new life; a life of new principles, new affections, new hopes and fears, such as the world could never inspire. By baptism, therefore, God saves us," &c.

I must confess, sir, that this language greatly surprises me, and considering the influence that must be exerted by your paper, is matter of unfeigned grief. I need not remind you how far it goes beyond the doctrine of our standards as commonly interpreted, or any fair construction of their expressions. The 27th Article teaches thus: "Baptism is not only a sign of profession, &c., but it is also a sign of regeneration, or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church," &c. Here is nothing like an assertion that all baptized persons have received moral advantage (spiritual improvement) from their ecclesiastical regeneration, any thing at all to make their spiritual condition different from what it is by nature. Where the ordinance is "*rightly*" received, i. e., with the intent to secure "*remission of sins*," (Acts ii. 38,) and with the proper disposition, i. e., with *penitence*, (Acts ii. 38,) and *faith*, (Mark xvi. 16, Acts viii. 37, xvi. 31,) there "*the promises of the forgiveness of sin*," &c., "*are visibly signed and sealed*," &c. (Art. XXVII.) Not a word here of any good to be had in baptism, unless it be "*rightly*" received, as by many, all must acknowledge it is not.

Bishop Pearson (on the Creed, Art. X., Forgiveness of Sins) expresses himself thus: "It is therefore sufficiently certain, that Baptism, as it was instituted by Christ after the preadministration of St. John, wheresoever it was received with all qualifications necessary in the person accepting, and conferred with all things necessary to be performed by the person administering, was most infallibly efficacious, as to this particular, i. e., to the remission of all sins committed before the administration of this sacrament."

Bishop H. U. Underdonk, in the appendix to his essay on Regeneration, holds this language: "Now, as baptism is *not* absolute evidence of the gift of grace to produce the holy change of character, as it is confessed that hypocrites, at least, receive in that rite no such deposite of the Spirit, the baptismal change" (i. e., that which is peculiar to baptism, and always attends it) "must be something different." Again: "Each catechumen is taught, that in baptism he was made 'a child of God, and an inheritor of the kingdom of heaven,' and was 'called to a state of salvation:' this refers of course to only baptismal regeneration, the ecclesiastical change of 'state.'" Such is a specimen of authorities in this matter.

Does our form of service for the baptism of infants seem to teach more than these citations? It is true that we there give thanks, in unqualified terms, for *regeneration with the Holy Spirit*, assuming that in all cases the work is effected. But what work? The author last cited tells us it is merely ecclesiastical (or baptismal, for he employs the terms here as synonymous) regeneration; and as to the agency of the Holy Spirit, he teaches that this consists (i. e., all that invariably attend the rite) in making the minister His agent for this ecclesiastical change. But suppose the form of thanksgiving actually refers to a moral change; is it not hypothetical, the sponsors being supposed to act in good faith, the Church to have made true prayers, and that the person baptized will, at the proper age, perform what is promised in his name? Without this latter all is a nullity, so far as any moral change is concerned, or any gift of the Holy Spirit for such purpose. At least this is my own belief in the case, and, as I have understood it, the creed of the Church. As to scriptural authority, it cannot for a moment be pretended, that it makes any thing at all of baptism, except in connection with repentance toward God, and faith in the Lord Jesus Christ. The whole significance of the rite is upon the hypothesis of these graces preceding and accompanying its reception. And so it is, let me repeat, in the services of the Church. Baptism is never administered, save to those who ask it professing penitence and faith, this profession being deemed sincere. Due attention to this fact would certainly help to keep up correct ideas of the doctrines which we, as Churchmen, profess.

I intended to put down a few lines in reference to your assertion, that "baptism is a new birth, the beginning of a new life; a life of new principles, new hopes, new fears, such as the world could never inspire." That this is sometimes true, I cannot doubt; but in most cases there is *apparently* no such fact. Many are not baptized till these good things have made some progress in the soul: with infants no such beginning is possible at the time, and afterwards, in most cases, there is no proof whatever that it takes place: with the adult, who comes into the Church without penitence or faith, the cases are infrequent, where any proof of them is afterwards found. I speak of these facts as ascertainable by the consciousness and observation of men. We have eyes; let us *see* with them.

I hope, Mr. Editor, I shall not weary you or your readers with these strictures. They are meant for the promotion of true intelligence in the Church, and with all respect for yourself. But I have more yet to say upon this same article from your pen.

C. S. A.

Newtown, Bucks Co., Pa., Oct. 22.

Remark.—We reserve the few remarks which we have to offer, until our correspondent has finished his strictures. Mean time, will he do us the favor to state with precision what it is in our language which has grieved him, and why it grieves him?

THE CHURCHMAN.

SATURDAY, NOVEMBER 2, 1839.

For the Churchman.

Mr. Editor,—Having long been desirous of obtaining information upon a subject of no little importance to every disciple of Christ; and having repeatedly sought it in vain of our masters in Zion, I respectfully appeal to you, as an *independent* expounder of the doctrine of Christianity, for answers to the following questions, to wit:—

1. When was the Sabbath of the decalogue first instituted? and to whom was it given?

2. If instituted at the time of creation, and given to the whole family of man, why is there no evidence of an observance of it for the space of some 2500 years; nor any account of it,—not even by name,—given until the xvth of Exodus?

3. If given as an universal, was it also designed as a perpetual institution?

4. If universal and perpetual, was it altered or modified by Christ, as to time or manner of observance, or penalty for violation? And if so, please give the evidence.

5. If not so modified, why do all Christians,—even the most holy and exemplary,—grossly violate this commandment, both as to time and manner, and that, too, with impunity?

6. What is "the Lord's day"? Is it the Jewish Sabbath? Or is it the Jewish Sabbath modified by Christ? And if so, how modified? Or is it a distinct institution, given by the inspiration of Christ and established by the Apostles? And if so, how is it to be observed?

Querist.

We have not time to go largely into the subject, and hope that our correspondent will be satisfied with the brief answers which we shall give to his questions, in the order in which they occur.

1. The Sabbath was instituted immediately after the creation, and was given to mankind in paradise. Gen. ii. 2.

2. The second question contains, we apprehend, an erroneous assumption. Considering the brevity and design of the sacred records, and the paucity of ancient tradition, the incidental allusions to the Sabbath are as many as could in reason be expected. In the history of the flood, mention is made, in four different places, of an interval of "seven days." "For yet *seven days* and I will cause it to rain," &c. Gen. vii. 4. "And it came to pass after *seven days*," &c., v. 10. "And he stayed yet other *seven days*, and again he sent forth the dove out of the ark." Gen. viii. 10. "And he stayed yet other *seven days*, and he sent forth the dove," &c. In the history of Laban's feast, Gen. xxix. 27, we read, "Fulfil her week," &c. These incidental expressions seem to intimate that, at the time of the flood, and in the patriarchal age which followed, the stated division of time into weeks was observed; an observance which, from its proximity in the record, it is natural to connect with the original institution of the Sabbath.

"It appears by this," says Bishop Patrick, on Gen. viii. 10, "that on the *seventh* day, Noah expected a blessing rather than on another day; it being the day devoted from the beginning to religious services. Which he having (it is likely) performed, thereupon sent out the dove upon this day, as he had done before, with hope of good tidings."

Mr. Selden, De Jure Naturæ, &c., as quoted by Bishop Patrick on Gen. xxix. 27, thus paraphrases the words of Laban: "Marriages are to be celebrated, according to custom, by a seven days' feast; complete this marriage thou hast begun with Leah, and then, upon condition of another seven years' service, thou shalt marry Rachel also, and keep her wedding feast seven days."

"Some astronomers and chronologers," says Dr. Hales, (Analysis, vol. 1, p. 19,) "have imagined that the *week* was a natural measure of time, furnished by the four principal phases or quarters of the moon, which last each about a week; but it was unquestionably derived from the divine institution at the creation, handed down by primitive tradition. This is evident from the word *Sabbat*, or Sabbata, denoting a week among the *Syrians*, *Arabians*, Christian *Persians*, and *Ethiopians*; as in the following ancient Syrian calendar, expressed in the Chaldee alphabet.

חד-שבתא	*One of the Sabbath or week*,	Sunday.
תרי שבתא	*Two of the Sabbath*,	Monday.
תלת-שבתא	*Three of the Sabbath*,	Tuesday.
ארבעא שבתא	*Four of the Sabbath*,	Wednesday.
חמשא-שבתא	*Five of the Sabbath*,	Thursday.
ערב-שבתא	*Eve of the Sabbath*,	Friday.
שבתא	*The Sabbath*,	Saturday.

"The high antiquity of this calendar is evinced by the use of the cardinal numbers, *one*, *two*, *three*, &c., instead of the ordinals, *first*, *second*, *third*, &c., following the Hebrew idiom; as in the account of the creation, where we read in the original, '*one day*,' which the Septuagint retains, calling it ημερα μια."

The Egyptians, Chaldeans, and other most ancient nations, dedicated the days of the week to the sun, the moon, and the planets, in which they were followed by the Greeks, Romans, Hindus, Goths, Germans, and Saxons. The fact is undoubted: is it not a proof that the division of time into weeks was antecedent to the origin of idolatry? Men must have been familiar with the division *before* they dedicated the days of which it consists.

It is remarkable, that so far back as the time of Job the number *seven* was held in veneration, "*seven* bullocks and *seven* rams being offered up for a burnt offering. The same was done by Balaam, the Chaldean diviner, Numbers xxiii. The most ancient heathen authors, as Hesiod and Æschylus, speak of the *seventh* day as *holy*, and ascribe the division of time into weeks to the gods.

The Israelites, during their sojourn in Egypt, appear to have lost the observance of the Sabbath until it was revived in the desert and miraculously brought to their memory by the intermission of the *manna* on that day. Ex. xvi. All these facts may be regarded as vestiges of the original institution prior to the solemn re-enactment of it from Mount Sinai.

3. To the third question we answer affirmatively.

4. We understand our correspondent in the fourth question to refer to the *original institution*, recorded in Gen. ii. 2, and not to the Jewish Sabbath, and with this understanding answer the question in the negative.

5. Still understanding the Querist to refer to the original institution, we deny that the generality of Christians have violated the institution, and affirm that they have religiously observed it.

6. To the sixth question we reply, that "the Lord's day" is neither the Jewish Sabbath, nor the Jewish Sabbath modified by Christ, nor yet a distinct institution established by Christ or his apostles. It is simply the day on which the Christian Church observes the Sabbath, or the original institution setting apart one day in seven to commemorate the power, goodness and wisdom of Almighty God in the creation. And in answer to the further question, "How is it to be observed?" we say, conformably to the genius of the Christian dispensation. How Adam observed it in paradise, we are not informed; how the patriarchs from Adam after the fall to the time of Jacob observed it, we are not informed; but the fair presumption is, that they, as well as Jews and Christians after them, guided either by express command of God, or where that was not vouchsafed, by the best authority and analogy they could discover, have observed the institution in the manner most adapted to the dispensations under which they have respectively lived.

We had sent thus much to the printer, intending here to suspend our remarks: but lest our correspondent may think that we desire to avoid the difficulties of the case, we will go a little further into the subject.

1. The great difficulty on this subject arises, we apprehend, from regarding the fourth commandment as the institution of the Sabbath. The face of the commandment, however, shows that the Sabbath was not then originated, but was an observance previously existing and acknowledged. This is apparent, not only from the word *remember*, but from the reason added, For the seventh day *is the Sabbath*; plainly showing that the Sabbath existed, and that the seventh day was the Sabbath before the fourth commandment was given; and still more from the conclusion: "For in six days the Lord made heaven and earth, &c., and rested on the seventh day."

2. Another source of confusion is in the name. The word *Sabbath* means *rest*, and the day was originally so called from God's *resting*, or ceasing to put forth his creative energy after the heavens and the earth were completed. The Jewish Sabbath was observed as a day of scrupulous and rigorous *rest*.—Hence we are led by the word to associate the institution of the Sabbath with the Jewish mode of observing it, as if the two things were essentially the same. Whereas in truth, the original sanctification of the seventh day merely designated it as one of special and extraordinary religious observance, while the exact and rigorous rest annexed to the day by Moses was an accident; i. e., no essential part of the institution.

This view is admirably explained by Maimonides, a Jewish author of high authority. "There are two different causes," he says, as quoted by Bishop Patrick on Ex. xx. 11, "for this precept, from two different effects. For when Moses first explained to us the cause of this celebration, in the promulgation of the ten commandments, he saith it was because in six days the Lord made heaven and earth. But in the repetition of them he saith, 'Remember that thou wast a servant in Egypt, &c., and therefore the Lord thy God commanded thee to keep the Sabbath day. The first cause is the glory and magnificence of the day, as it is said, 'Therefore the Lord blessed the seventh day and sanctified it,' Gen. ii 3. This was the reason of the first institution of the Sabbath. But that he gave this precept of the Sabbath unto *us* (the Israelites) and commanded us to observe it, was from the other cause, (which followed the first cause) *viz.*, because we were servants in Egypt. All which time we could not serve according to our own will and pleasure, nor had any rest or observed a Sabbath: and therefore God gave us this special precept of resting and cessation from labors, to join together these two reasons, *viz.*, the belief of the beginning of the world, which presently suggests to us the Being of God, and then the memory of God's benefits unto *us*, in giving us rest from our intolerable burthens in *Egypt*."

Here the Sabbath, considered as a day of extraordinary religious solemnity commemorative of the creation, is discriminated from the Sabbath considered as a day of rigorous rest. In the latter sense it was peculiar to the Jews and was commemorative of their deliverance from Egypt; and as such, as well as from its observance on Saturday, may be called the Jewish Sabbath.

The Jewish Sabbath, as well as the rest of the ceremonial law, was abrogated by Christianity.

But did Christianity abrogate the original institution of every seventh day as a day of extraordinary religious observance? How could it do so? The reason of the institution was the same after Christ as in the beginning; and if the observance was good for man in paradise and in the state of perfection, it was more neccessary for him after the fall and in the state of corruption: and if it were good to commemorate the creation, it is more important and desirable to observe a day which shall unite the commemoration of both the old and the new creation.

Accordingly we find that the original institution was continued; and that while the Jewish Sabbath, or day of *rest*, commemorative of deliverance from the servitude in Egypt, was annulled, the original Sabbath, or day of special and extraordinary religious solemnity, was observed.

In proof of this, we refer to John xx. 19, 26., Acts ii. 1 and xx. 7, and 1 Cor. xvi. 1, 2.; to the mention which is made in Revelations of "the Lord's day;" and, in short, to apostolic and primitive usage in general, whence it appears that every seventh day continued to be observed by the Christian Church as a day of extraordinary religious devotion.

The Church of Christ, therefore, has not been guilty of rescinding the original institution requiring the observance of every seventh day, in token of acknowledgment of the Being, goodness, power and wisdom of Almighty God in the creation of the world.

3. A further difficulty results from the day on which the Sabbath is observed. To remove this difficulty, let us ask, What is the Sabbath day? We have seen that the idea of *rest* is not essential to the original institution any further than as *rest* from common and worldly labor is necessary, in order to the dedication of the day to extraordinary acts of religion: its being called *Sabbath* or *Rest* day not from the mode of its observance, but from another cause. It is

however, essential to the Sabbath that it be the *seventh* day. This is obvious from the history of the original institution in Genesis and the renewal of it in Exodus. In the former we are told that God "blessed and sanctified the *seventh* day;" and in the latter it is said, with equal plainness, "The *seventh* day is the Sabbath of the Lord thy God." Accordingly we find that wherever the Sabbath has been kept at all, it has been kept on the seventh day. The Jews observe it on Saturday, the Mahommedans on Friday, and the Christian Church on Sunday; but all on the seventh day. The French Atheists effectually got rid of the institution (while they testified their sense of its utility) by appointing every tenth day as a day of religious pageantry for the people, and of cessation from ordinary business. For though in some sense a day of *rest*, it was not a Sabbath; for the Sabbath is a *seventh* day, devoted to religious solemnities.

Thus we are led to distinguish between the seventh day *in general*, and the seventh day *from that in which the creation was completed*. The latter is lost; and while it can be shown that Jews and Christians have both observed the Sabbath by keeping every seventh day *in general* holy, it cannot be shown that the Jews have or that Christians have not observed the institution, on the particular day of its original appointment. The Jewish Church, in obedience to Moses, their Divine lawgiver, observed the Sabbath on a day and in a manner which connected it with their deliverance from the bondage of Egypt: the Christian Church, in compliance with apostolic and primitive usage, observes the Sabbath on a day and in a manner which connect it with their Redemption through Christ. Every seventh day is essential; but whether that seventh day recur on Saturday, Sunday, or Monday, is not essential but indifferent; the Church, for the wisest and weightiest reasons, has, by her usage and authority, determined the day to be Sunday. This makes the observance of the original institution on Sunday binding on all Christians.

To strengthen the argument, it should be remembered that the public worship of Almighty God is a duty of Natural Religion, approved, sanctioned and enjoined by Revelation. The worship of God, if celebrated at all, must be celebrated at some time. The consecration of every seventh day for this purpose by God himself may be fairly inferred from Gen. ii. 2. The dedication of every seventh day to the same purpose by the patriarchs is rendered probable by the brief intimations of Scripture and of ancient heathen tradition; the dedication of a seventh day to the same purpose by the Jewish and Christian Churches, is a matter of fact. The combination of the whole creates an obligation which a mind studious of duty would be slow to renounce.

We regretted to see, at the time of its appearance, the article in the New-York Review to which the following letter alludes. The review of Mr. Caswall's book, however, was not a leading article, but one of the many notices in the appendix which can hardly be supposed, in all cases, to express the deliberate judgment of the Journal and its editor. We venture this remark from our own surmise, (founded on some experience of the nature of editorial responsibilities,) and from a firm persuasion that there can be no great difference of feeling or opinion between the editor of the New-York Review and the writer of the annexed letter, to both of whom the Church is indebted for enlightened, harmonious and well directed efforts in her behalf.

To the Editor of the Churchman.

Rev. and dear Sir,—Having ceased to subscribe to the New York Review, it was by mere accident that I perceived in that publication for July last, the following notice of a work which, with the best feelings to my American brethren, I recently published in London:

"This book we suppose to have been prepared for the English public rather than for the American. It contains nothing with which the Episcopalians of the United States are not, for the most part, familiar; certainly nothing but what may be derived from Convention Journals, Episcopal newspapers, and other equally common sources of information. As a history of the American Church, it is of no value, though it does contain within a small compass, much information that is doubtless new to the clergy and laity of the established Church of England. The volume will afford to them knowledge on a subject concerning which, we are aware, they are in general ignorant. There are, however, some mistakes in the book, arising, probably, from the fact that the author, who is himself an Englishman, had not the opportunity of accurate information enjoyed by those who have grown up within the communion of the Episcopalian Church of the United States, and have carefully marked the events of her history as they passed in rapid succession. In the close of his preface, the author speaks of his effort as a *novel* attempt. It is not so! and we are the more surprised at the remark, inasmuch as the book is evidently indebted to the "Memoirs" of Bishop White, and to the history of the Virginia Church by Dr. Hawks. Indeed, the very language of the last-named writer is used by Mr. Caswall. The General Convention have requested Dr. Hawks to proceed in preparing the history of the several dioceses from the very ample original materials now in his possession; he is engaged in the work, and it is from his pen the Episcopal Church, in the United States, both desires and expects her history."

I am not acquainted, Mr. Editor, with the motives which produced this uncourteous notice of, at least, a well-intended book. As the book in question has not appeared before the American public, I am sorry that it is out of my power to send you a copy, to convince you of the Reviewer's inaccuracy. I am satisfied, however, that you will allow me the liberty of making a few remarks in the columns of your valuable paper.

The writer of the above notice incorrectly asserts that the book "contains nothing with which Episcopalians in the United States are not, for the most part, familiar." Having been a minister to American Episcopalians, I can bear witness to the ignorance which prevails in reference to the principal subjects of my work. Among American Episcopalians I have been required to reiterate, line upon line, the identical information on the organization, history, institutions, polity, prayer-book, and missionary operations of the Church, which constitute nearly half the contents of the book. That the book contains nothing but what may be derived from Convention Journals, &c., is altogether an erroneous statement; although I have undoubtedly made use of such documents, regarding them as authentic sources of information.

But the Reviewer says: "As a *history* of the American Church, it is of no value." The work, Mr. Editor, does not profess to be a history. It is simply an account of the American Church, got up with the design of making British Christians and Churchmen acquainted with their transatlantic brethren. What little history it contains is a very brief epitome in chapters X. and XI. These chapters were originally written by me for the "Church Advocate," whence they were transferred, if I rightly recollect, into the columns of the Churchman, the Southern Churchman, the Missionary, the Gambier Observer, and the Episcopal Recorder, besides the Colonial Churchman and the Church of England Quarterly Review. After this, I received a note from Swords, Stanford & Co. of New York, informing me that, at the suggestion of Dr. Hawks and others, they wished to insert in their Almanac my Epitome of the History of the Church. I made a few corrections, and the Epitome appeared in Swords' Almanac for 1836, a sufficient proof of its general accuracy, and of its utility even among American Episcopalians. No mistakes were alleged to have been made, and I consequently deemed these chapters of sufficient "value" to incorporate them with my larger work.

However, the Reviewer says, "there are some mistakes in the book." This is quite possible in so great a variety of details. I have done, however, what I could to avoid mistakes. In the first place, I addressed four distinguished prelates of the American Church, stating my design, and requesting statistical information in reference to their respective dioceses. I transmitted to one of these excellent gentlemen the first half of my manuscript, and received from him a most encouraging reply, in which he suggested the simultaneous publication of the work in England and in America. Knowing him to be no "Englishman," but one "who had grown up within the communion of the Episcopalian Church of the United States, and had carefully marked the events of her history as they passed in rapid succession," I no longer hesitated to take measures for publication. A dignitary of the Established Church having generously offered to examine the proof-sheets, I was enabled, at the distance of four thousand miles from the printing office, to publish a work of 368 pages, with a very small amount of typographical errors.

I am next charged with a mis-statement which "surprises" the Reviewer: I call my effort "a novel attempt," and yet I make use of Bishop White's history, and employ "the very language" of Dr. Hawks. In the two chapters above mentioned, I have certainly availed myself occasionally of the writings of the deceased prelate, and of the historiographer. But it was the *book*, not the *history*, which I called a "novel attempt." It was a "novel attempt," since no work has been published, either in Europe or in America, embracing the same design, or the same kind of information. Dr. Hawks has confined himself to history, in which department he has not advanced beyond Virginia and Maryland, and his work when completed will be inaccessible to ordinary readers. It was also a "novel attempt" for an English traveller to write a book containing any thing like a full account of the American Church. I have not given the English public offensive details respecting the "domestic manners and habits" of Episcopalians. I have not held up their opinions to ridicule nor their politics to contempt. But I have in a straight-forward, and I hope, a good-natured manner, told my countrymen how they govern their Church, and how they worship God.

If I have erred in engaging in a work which should have been left to Dr. Hawks, as the Reviewer intimates, I have ignorantly erred. I was not aware that the General Convention had restricted the liberty of the press, even in America; much less did I suppose that such a restriction extended to England.

I remain, reverend and dear sir, your obedient servant,

Henry Caswall.

Brockville, Upper Canada, October 23, 1839.

Standard Prayer Book.—H. & S. Raynor, 76 Bowery, N.Y., have published an edition of the Common Prayer, duly compared and corrected by the Standard Book, and authorized by the Bishop of the Diocese. The editor acknowledges the receipt of a very handsome copy from the publishers, of which he is happy in being able to speak in terms of high commendation. The engravings are beautifully executed, the paper of superior quality, and the print from new stereotype plates. The edition of Messrs. H. & S. Raynor will doubtless attract the attention of those who wish to purchase prayer books for themselves or their friends.

Hook's Sermon.—We have great pleasure in announcing that this celebrated and admirable "*Call to Union on the Principles of the English Reformation*" will be published next week. It is beautifully printed on fine paper, from the fourth London edition. It will be published at the Protestant Episcopal Press, 142 Fulton street.

Dr. Pusey's Letter to the Bishop of Oxford is also in press, and will be published at the same place next week, or early in the week following.

Dr. Pusey's Scriptural Views of Holy Baptism, part I, (being No. 67 of the "Tracts for the Times,") is also in press, and will shortly be published from the second English edition, revised and enlarged by the author. It will contain about 300 pages, octavo.

Publication of the Associate Alumni.—The annual publication contains, as usual, a sermon and an essay.

The sermon, on "The Imperfection of the Ministry," by the Rev. William H. Walter, A. M, is one of much richness and compass of thought; well conceived and digested, and marked throughout by just sentiment and eloquent language. It reflects credit on the institution of which the author is an alumnus, and gives a gratifying promise of his own increasing usefulness to the Church.

The essay by the Rev. Robert Croes, A. M., is a diversified dissertation on the text, "Be not righteous overmuch." The essayist discusses, with pertinent learning, the several interpretations of the text, giving a preference to that which makes it to be the speech of an interlocutor proposing an objection to the scheme of happiness which the wise man recommends. Having shown what he regards as the true meaning of the text, Mr. Croes develops and illustrates its numerous capabilities by deriving from it a reproof, *imprimis*, of those clergymen who do not require the immediate reception of the Lord's Supper as a condition for confirmation; 2, of those who, by marrying rich wives, or engaging in secular pursuits, relieve the laity of the duty of supporting the clergy; 3, of those who do not exhort their congregations to select men of "religious character" for vestrymen; and 4, of those who believe and teach the salvability of the heathen. The reviewer can appreciate the piety and ingenuity of some parts of the essay, while at the same time, he confesses himself incompetent to pronounce judgment upon it as a whole, inasmuch as he is himself exposed to its lash on all the above counts and specifications, the second only excepted.

For the Churchman.

Mr. Editor,—You are aware that the case of a recent candidate for orders in this diocese, whose name was reported by me to the last convention as having been erased from the list of candidates at his own request, has been the subject of very free remark and comment in several of the public prints. I have been accused, in reference to it, by a person calling himself "An Episcopalian," of duplicity, inconsistency, and falsehood. As far, however, as I am individually concerned, all this gives me no trouble; and I shall certainly not enter the lists, in vindication of myself, with this anonymous accuser. Nor do I acknowledge any responsibility for my official acts to the readers generally of the papers which have thus lent and sold themselves to evil speaking and slandering. To my brethren and friends in the Church, however, of whose confidence and esteem I should regard it a great misfortune to be deprived, I feel that it is due to make a statement of the facts in the case, that they may be enabled understandingly to meet the misrepresentations of it which have gone abroad. This statement I ask the favor of making through your columns.

The individual whose name was erased by me from the list of candidates, as above noticed, is Alexander Crummell, a colored young man. He was admitted by me as a candidate for orders in November last. The expediency of colored candidates applying for admission into the Theological Seminary was frequently the subject of conversation between Mr. Crummell, his pastor, the Rev. Peter Williams, and myself. I uniformly expressed myself to this effect:—That I had personally no objections to a colored candidate having the advantages of the Seminary; but that the subject was one of very peculiar delicacy, and in the consideration of which great prudence was necessary in order to avoid the doing of serious injury to colored persons, where it was intended to benefit them; that considerations of the highest and holiest nature required that the subject should not be allowed to agitate our ecclesiastical bodies; that it was one in which the comfort happiness, and best interests of the colored people required that they should repose much confidence in their friends; and that if he would leave that matter to me, I would see that it was disposed of in such way as, all things considered, should be most for his comfort and his interests. Meanwhile two highly respectable presbyters of this city had been kind enough, at my request, to consent to direct Mr. Crummell's studies, and he was also apprised that the professors of the Seminary were willing to aid him in their respective departments. These views and arrangements appeared to be entirely satisfactory to Mr. Crummell, as they certainly were to Mr. Williams. The same views, and similar arrangements, had previously been satisfactory to another colored candidate, now the Rev. Isaiah G. De Grasse, deacon. Unwilling to disturb the peace of the Church, he, at an early period of his candidateship, withdrew all idea of entering the seminary, prosecuted his studies under your direction, was ordained, and is now a highly respectable clergyman.

I was unapprised of any charge in what appeared to have been the feelings and views of Mr Crummell, when, much to my astonishment, at the meeting of the trustees of the Seminary, last June, a member presented his (Mr. C's) memorial, requesting to be admitted into the Seminary. I purposely avoided taking much part in the discussions which grew out of this memorial; but stated to the board, as I thought was due to Mr. Crummell from the view of his character and qualifications which I then supposed myself justified in entertaining, that if they should think it right and proper to admit a colored man into the Seminary, I considered the applicant before them one in whose case it might with great safety and propriety be done. The memorial was referred to a committee who were to report on the following day. From the remarks which were elicited in the debate, and afterwards made in conversation, I was satisfied that the prayer of the petitioner would not be granted, and that certain injury to him, and probable detriment to the Church, would arise from subjecting the matter to farther discussion. I therefore sent for him, and had an interview with him, prior to the next meeting of the board. I expressed my great regret that he had so far violated the duty of a candidate for orders as to have taken so important a step as sending in his memorial without consultation with his diocesan, with whom rests the canonical "superintendence of candidates for orders." I told him that there was no prospect of his request being granted, and that nothing but injury to himself, and danger to the peace of the Church, could result from the farther prosecution of it; and advised him, very particularly and earnestly, to ask leave to withdraw his petition. He expressed great regret at the step favor, if I would, in his name, ask leave to withdraw it. Before, however, the meeting of the trustees, he wrote me a letter in which he revoked his request to have his memorial withdrawn, and desired that it might be left to take its course. The result is well known. The committee reported a resolution that the prayer of the petitioner be not granted, and the resolution was adopted by the trustees.

A few days after, Mr. Crummell called on me, and labored under great excitement of feeling in consequence of the result of his petition, and ended by requesting that I would erase his name from the list of candidates for orders. I replied, in substance, that I would not take advantage of his excited state of feeling, by immediately erasing his name, although the disorderly spirit, disregard for canonical allegiance, and evidence of unholy tempers, which he manifested, would fully warrant me in so doing; but would suspend action on his request until the following Wednesday; he, meanwhile, having the opportunity, if he chose to embrace it, of any farther communication on the subject which he might desire to have with me. I carefully avoided, however, pledging myself to any ultimate course, choosing to hold the whole matter in suspense, for such action as circumstances might indicate as the course of duty. I also was particular to caution him not to misunderstand me, by supposing that my hesitation arose from any other motive than regard for himself, or that I considered his continuing to be a candidate as a matter of any special interest either to the Church or myself. It was on his own account—lest he should take a step of which he might afterwards repent—that I wished to interpose, and save him from the consequences of his own impetuosity. He signified that his mind was made up, that he could no longer continue to be a candidate, and left me.

Wednesday passed, and I heard nothing farther from Mr. Crummell. A day or two afterwards, however, he called to return a book which I had lent him; and in the course of conversation observed, that he supposed it was too late to say any thing on the subject of his candidateship. I replied, that in accordance with my uniform desire and endeavor not to act unkindly or precipitately, I had not yet erased his name, and was then willing to consider the subject as still open for any communication which he might wish to make. He said that there was a number of respectable colored Episcopalians at Providence, Rhode Island, and among them friends of his own who would be glad to have him as a pastor. He, therefore, expressed a desire to be transferred, as a candidate, to the Diocese of Rhode Island. I told him that I should be unwilling to give him a letter of dismission unless I was previously apprised by Bishop Griswold that there was a call in that diocese for the services of a colored clergyman, and that he was willing to receive Mr. Crummell as a candidate. I advised him to write to his friends at Providence, and get them to consult with Bishop Griswold on those points; and stated to him that I would still suspend action on his request to be discontinued as a candidate, until there was time to be apprised of Bishop Griswold's opinions and wishes in the premises. I also told him that I was about to leave town on a visitation of several weeks, and that if he should hear from Rhode Island, he might communicate with me on the subject by letter, while I was away, or personally after my return.

I went on my visitation, and heard nothing from him for more than a month. A letter then reached me, in which, without any reference to the circumstances above detailed, he requested the license which the canons require candidates for orders to have before they can act as lay-readers. In reply, I reminded him of the position in which he then stood—that I had still before me his request to have his name erased from the list of candidates for orders; and that I had consented to postpone acting upon his request until he could receive such intelligence from Rhode Island as would justify me in transferring him thither. I farther stated to him that I had waited a reasonable time for such intelligence, and would expect to decide on his case on my arrival home. I also declined giving him the license he requested, on the ground that in the existing state of his case I could not, with propriety, do any thing that might imply the permanency of his candidateship.

Soon after my return to the city, Mr. Crummell called on me, and expressed a desire to be still continued as a candidate for orders, although he had taken no steps in reference to a removal to Rhode Island. I told him that I was not yet prepared to let him withdraw his request to have his name erased; but wished him, as a necessary preliminary to my doing so, if I did so at all, to address a letter to me stating his reasons for having requested me to erase his name, and also his reasons for now wishing to withdraw that request. In about a week I received from him such a letter.

I may safely leave it to the sagacity of your readers to judge of the propriety of the especial care with which I deemed it proper to treat such a subject.

Soon after Mr. Crummell wrote the last mentioned letter, there appeared in the Colored American, the New York American, Zion's Watchman, and probably other papers, attacks on the trustees of our General Theological Seminary, and on myself, for the decision made by those trustees on Mr. Crummell's case, and for my real or supposed connection with that case. This altered essentially the ground on which he stood. His name was connected with a newspaper attack on the authorities of his Church; and in such a way as to give high probability, and almost certainty, to the general impression in the Church that he was a party to that attack. I need not tell you, Mr. Editor, nor any other enlightened churchman, that a candidate for orders, be his color what it may, unless he disavow connection with such a procedure, and manifest proper sensibility for having been drawn into it, and this as publicly as the connection has been put forth, ought to be at once degraded from his rank as a candidate.

An opportunity soon occurred for my conversing with Mr. Crummell respecting the course taken by these papers. He disavowed having had any knowledge of the intention to take such a course until it had been taken, and expressed his regret at the measure, and especially that he should have been the cause of a procedure so much at variance with the propriety and good order which so generally distinguish the conduct of our ecclesiastical affairs. I told him that his disclaimer and expression of regret were entirely satisfactory to me, and honorable to himself; but that the cause of truth and justice required something more; namely, that he should make that disclaimer, and expression of regret, as public as had been the use of his name in this newspaper attack upon the Church. I was, however, very particular in saying that I could not, and did not, ask any expression of regret on his part for the abolition or amalgamation sentiments which might have been intended to have been involved had no concern. My only desire was that he should let the Church know that he regretted the connection of his name with such a disorderly movement in reference to the Church, in which he was under tutors and guardians, and subject to an especial ecclesiastical allegiance and responsibility, as a candidate for orders.—He had no hesitation in consenting to make public his disavowal of any participation in the offensive publication: but demurred about making also public the regret which he had expressed to me, and begged to be allowed time for considering that point. I allowed him time.

Soon after, appearances seemed clearly to indicate that, notwithstanding the wishes and efforts of the best friends of the Church to keep the abolition question, and kindred exciting questions, out of our ecclesiastical bodies, there was a determination in certain quarters to make this case the occasion for forcing them upon us. In this crisis I felt that a high responsibility devolved upon myself, and determined, by God's grace, not to shrink from it. I wrote to Mr. Crummell, and informed him that there were two conditions indispensable in order to my allowing him to withdraw his request—still before me—to have his name erased from the list of candidates for orders. The first was, that he should make public the regret, that he had expressed to me, that his name had been coupled with a newspaper attack upon the Church, in order that he might be exculpated by the Church, and I saved from the imputation of retaining among my candidates a young man of a factious, disorderly, and self-important spirit. The second condition was that he should promise to adopt no course or measure, as a candidate for orders, without my consent and approbation.

In reply, ***he denied having ever expressed regret*** at the use which had been made of his name! and in reference to my second condition, professed, in general terms, much willingness to submit to all counsels, admonitions, and regulations, to which the canons subject him, or which his peculiar relations evidently require. This general obligation was previously upon him, and he had grossly violated it.

The developements of character which this whole process had brought to light would certainly have justified me in removing Mr. Crummell, by an act of discipline, from among the candidates for orders, and making the canonical report of that act to the several bishops of our Church. I preferred, however—perhaps too leniently—the gentler course of taking into consideration his still pending request to have his name erased. I did so, and granted his request.

Benjamin T. Onderdonk.

New-York, October 29th, 1839.

We are happy to hear of the safe return of the Rev. Mr. Watson, minister of Trinity Church, who has been absent for some months on a visit to England.

Maryland.—We are informed that a special convention has been called by the standing committee of the diocese of Maryland. It is doubtless with a view to filling the episcopal chair. May the great Head of the Church preside in their councils, and place over them one who shall "maintain and set forward quietness, love and peace among all men!" The convention is to meet on the last Thursday in November.—*Episcopal Recorder.*

NOTICES.

☞ Bishop Onderdonk requests us to state, that copies of the Service set forth for use in this Diocese on days of Thanksgiving appointed by the civil authority, having been previously sent to those Clergy who belonged to the Diocese at the period of the last Thanksgiving Day, have been now sent by mail to those who have since become connected with it. Copies are also deposited with Messrs. Swords, Stanford & Co., 152 Broadway, for such clergy as may not have their copies at hand. n2 4t

DIOCESAN RECORD.

Bishop Onderdonk's appointments for the Annual Confirmations in New York and Brooklyn.

Advent Sunday, December 1, Trinity Church, *Brooklyn.*

Third Sunday in Advent, December 15, Zion Church, *New York.*

First Sunday after Christmas, December 29, St. Philip's (colored) Church.

First Sunday after Epiphany, January 12, St. Luke's Church.

Third Sunday after Epiphany, January 26, St. Thomas' Church.

Fifth Sunday after Epiphany, February 9, All Saints' Church.

Sexagesima Sunday, February 23, Christ Church, *Brooklyn.*

First Sunday in Lent, March 8, Church of the Ascension, *New York.*

Third Sunday in Lent, March 22, St. Clement's Church.

Fourth Sunday in Lent, March 29, St. Peter's Church.

Fifth Sunday in Lent, April 5, Mission Church of the Holy Evangelists.

Sunday next before Easter, April 12, Mission Church of the Epiphany.

First Sunday after Easter, April 26, St. Peter's (colored) Church, *Brooklyn.*

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

St. Lawrence county.—Twenty first Sunday after Trinity, October 20, in Trinity Church, Potsdam, admitted the minister of the parish, the Rev. Albin K. Putnam, deacon, to priest's orders. Morning prayer was read by the Rev. Joseph H. Coit, Rector of Trinity Church, Plattsburgh, Clinton county, assisted by the Rev. Henry Caswell, of Indiana, who read the lessons; the sermon preached by the Bishop; and the candidate presented by the Rev. Aaron Humphrey, missionary at Waddington and Lisbon. The Rev. Charles Cleaveland, of Michigan, was also present, and assisted in the laying on of hands.

In the afternoon confirmed 4.

Clinton county.—Wednesday, October 23, confirmed 4 in Trinity Church, Plattsburgh.

Orange county.—Twenty second Sunday after Trinity, October 27, in St. Andrew's Church, Walden, admitted the minister of the parish, the Rev. Henry W. Sweetzer, deacon, to the priesthood. Morning prayer was read by the Rev. Thomas Mallaby, rector of St. James's Church, Goshen, the sermon preached by the Bishop, and the candidate presented by the Rev. Samuel Phinney, principal of an Academy, Newburgh.

DIED,

On the 16th of October, of yellow fever, at St. Augustine, Florida, the Rev. Raymond A. Henderson, Rector of the Episcopal church at that place.

The friend who communicates this sad intelligence says, "that it is probable he has a brother in this country, and that his property will be taken care of until information is obtained of his nearest relative."

The writer of this brief notice, personally unknown to Mr. Henderson, in justice to his memory, would record the gratifying testimony borne to his fidelity and usefulness by the correspondent above quoted, whose affectionate mention of his pastor demands our Christian sympathy for the loss he, in common with the people of Mr. Henderson's late charge, has sustained.

At Calcutta, in April last, John Henry Moscrop, in the 41st year of his age, son of the late Rev. Henry Moscrop, a native of England, and for a long time a resident of the city of New York.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, 15 Stuyvesant.
Balch, Rev Lewis P. W., 50 Great Jones.
Blake, D D, Rev John L, 303 East Broadway.
Carder, Rev James D, 663 Broadway.
Cooke, Rev James W, 76 Walker.
De Grasse, Rev G Isaiah, 43 Liberty.
Eastburn, D D, Rev Manton, 5 Mercer.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 245 Bowery.
Haight, Rev Benjamin I, 3 Rutgers Place.
Halsey, Rev Charles H, 453 Houston.
Hammell, Rev William, 31 Downing.
Hart, Rev Abram B, Harlem.
Hawks, D D, Rev Francis L, 453 Houston
Henry, D. D. Rev Caleb S. Mercer, 2d door below 8th.
Higbee, Rev Edward Y, 324 Greenwich.
Huddart, Rev R Townsend, Bloomingdale.
Jones, Rev Charles. Middle Road Murray Hill, between 4th and 5th Avenues, near Thirty-sixth.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Manney, Rev Solon W, corner of Avenue D and Tenth.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Ogle, Rev. George, 187 Broome.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O. 20. City Hall Place.
Pound, Rev. Jesse, corner Vandam and Hudson.
Price, Rev Joseph Henry, 24 Bayard.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel, 365 Hudson.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D D, Rev Thomas H, 1 Rector.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev John A, 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, 30 Beach.
Whittingham, D D, Rev William R, Theological Sem., Chelsea Square, Twentieth.
Williams, Rev Peter, 68 Crosby.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Brittan, Rev Thomas S, 117 Nassau.
Carter, Rev. Lawson, 126 Henry.
Cutler, D D, Rev Benjamin C, 152 Washington.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl.
Messenger, Rev John F, 36 Butler.
Shimeall, Rev. R. C. Washington Avenue.

Jersey City, N. J.

Barry, Rev. Edmund D., D. D., Essex-street,

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 23d inst., has received the following contributions, viz.

From the Young Men's Missionary Society of St Luke's Church, New York, in answer to the appeal from the bishop and clergy of Michigan, for the relief of the clergy in that diocese, held subject to the order of the Bishop of Michigan for that object, by the hands of Mr N G Ogden, $50. From three young men of St James' Church, Chicago, Ill, $20, to be equally divided between the two committees, $10. By the hands of the Rev George M'Elhiney, a donation from the Sewing Society of St Ann's parish, Annapolis, Md, to the domestic branch of the General Missionary Society, $25. By the hands of the Rev Jacob L Clark, a collection in St John's Church, Waterbury, Ct, at a meeting of the clergy held in said church, Oct 16, to be appropriated for the benefit of the clergy in the diocese of Michigan, $20. Offerings of St Peter's Church, Cheshire, Ct, by the hands of the Rev E E Beardsley, $25, of which $7 is for foreign, and for domestic missions, $18. By the hands of Mr Aldis, from "L," Savannah, one half of 20 $10.—Total receipts, $133.

Oct. 30, 1839. James Swords, Treasurer.

CITY MISSION.

The treasurer of the New York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums since October 1.

From Jacob Walton, annual subscription, $10; Mrs. Banyer, do. $50; Miss Jay, do. $50; F. S, in a letter, donation, $25; P. A. Jay, an. sub. $50; G. Hoyt. do. $50; John Van Nostrand, do. $25; James Van Nostrand, do. $25; J. J. Van Nostrand, do. $10. Total $295.

Lewis Philips, Treasurer, No. 54 Wall-st

PRESS DEPOSITORY,

No. 142 Fulton-st.

Letters have been received at the N. Y. Protestant Episcopal Press, up to October 31, from the following persons, viz.

Marsh, Capen, Lyon & Webb, Boston, Mass, 4, 1 with remit; Sidney Babcock, New Haven, Ct; E James, NY; Rev P Dyer, NY; Rev Henry Gregory, Ft Leavenworth; Cary & Hart, Phila; L Daggett, New Haven, Ct, 3; Wm C Little, Albany, N Y; Rev J W Brown, Astoria, L I; Rev H Adams, Saugerties, N H; P M Cincinnati, Ohio; Samuel Cox, Holmesbury, Pa; R Lockwood, Rochester, N Y, with remit; P M White Plains, N Y; N Guerout, St Henry's, L C; Rev S R Crane, Ohio City, O; Rev I T Mood, Liverpool, N S, with remit.

Packages have been forwarded by the Depository to the following persons:

One package to Rev J H Saunders, Pensacola, Florida, left at Swords, Stanford & Co's; 1 to W M Lee, Watertown, left at S C Wood's, 59 Fulton st; 1 to C Morse, Canandaigua, left at Robinson & Franklin's; 1 to Mr Leonard, left at Collins, Keese & Co's; 1 box to Josiah Collins, Somerset Place, Washington co, N C, left at 170 Pearl st; 1 package to Roe Lockwood, left at 411 Broadway; 1 to Charles Stimpson, jr, Boston, Mass, left at 108 Wm st; 1 to M Townley, left at 10 Cliff st; 1 to William Seaver, left at 132 Nassau st; 1 to Thos Morris, left at 11 Wm st; 1 to D Brunner, Baltimore, Md, left at Swords, Stanford & Co's; 1 to Paxton & Co, Phila, left at Swords, Stanford & Co's; 1 to Rev Hiram Adams, Saugerties, Ulster co, N Y, left at John Roberts', 5 John st; 1 to Rev Charles Buck, left at Mrs Lee's, 165 Duane st.

UNION DEPOSITORY,

28 Ann-street.

Letters have been received at the Depository of the Gen. Prot. Epis. S. S. Union, during the fortnight ending Oct. 31, from the following individuals, viz.

Rev G W Hathaway, Warren, R I; Henry Marshall, Quebec, L C; Rev G B Engle, Fulton; Wm A Slaver, Batavia; James Baker, Norfolk, Va, with remit; Rev John Jones, of Quincy, Florida.

Packages have been forwarded from the Depository during the fortnight ending Oct. 31, as follows:

To Rev P A Proal, Utica, 1 package, sent to H Lord's, 75 Pearl st; to Rev G W Hathaway, Warren, R I, care of Brown & Cady, Providence, 1 package, per steamer Lexington; to Rev C S Ives, Matagorda, Texas, 3 packages per schr Maria; to David Hoyt, Rochester, care of Moore & Stimpson, Troy, per towboat Troy; to Rev R F Burnham, Mauch Chunk, Pa, care of Rodolphus Kent, at John Brock & Co's, 522 North Second street, Phila, per Union Line.

WEST'S GRAND PICTURE.

CHRIST REJECTED, now open at the Stuyvesant Institute, Broaeway, near Niblo's

This magnificent Painting, for which the artist refused in London TEN THOUSAND GUINEAS, has been visited in the British Metropolis and four of the principal cities of the United States by upward of 400,000 persons. It is once more and for the last time, offered to the notice of the citizens of New York. This picture has been pronounced by connoisseurs in Europe to be the finest work of art in the world. It is to be seen for a short time only, from 10 A. M. till 10 P. M.

Apmittance 25 cents. Catalogues 12 1-2 cents. Season Ticket $1. Lighted at dark. n2 5t*

A YOUNG LADY who has had six years experience in teaching, wishes to obtain a situation as Governess or as Teacher in a Seminary

A family of young children would be preferred—A line by mail or otherwise addressed to A. M. M. 18 Pearl Street, Boston, to the Rev. Dr. Burroughs, Portsmouth N. H, or to Swords, Stanford and Co., New York, will receive immediate attention. Oct. 19 1839. 3t.

INSTITUTION FOR THE INSTRUCTION OF THE BLIND.

THE Superintendent of Common Schools regrets to find that the Circular, issued in May last, has not been effectual in causing overseers of the poor of the different towns in this State, to furnish lists of the indigent blind in their respective towns. Returns have been received from less than one hundred towns out of the eight hundred in the State; and of the number of indigent blind who may be supported at the New York Institution, (128,) not one half have been returned. It is believed that there must be a large number of that unfortunate class entitled to participate in the benefits of this noble charity. With a view to their discovery, it has been supposed that an appeal to the *Clergymen* of the different denominations might be useful. The Superintendent therefore respectfully solicits all Clergymen whom this notice may reach, to make it their particular business to ascertain whether there are in the respective towns in which they reside, any blind persons in whose favour certificates can be given as hereinafter mentioned; and upon discovering such persons, to inform their parents or friends of the provision made by law for their support and education at the expense of the State. Upon a certificate of the Overseers of the poor of the town being transmitted to the Superintendent, stating the name and age of any blind person between 8 and 27 years old, the name of his parent, that such blind person is unable to support himself, and that his parents are unable to support him at the N. Y. Institution for the Blind, and that he is free from other diseases than those of the eyes, such persons will be selected, if the number to be supported by the State is not full at the time of the application.

As the opportunities afforded by the season for transporting the persons selected to New York, will soon cease, it is very desirable that applications for admission should be made as soon as possible.

John C. Spencer.

Albany, October 10th, 1839.

☞ All the religious papers of this city will please insert the above four times, and send their bills to this office Oct. 19, 1839. 4t.

CHURCH ORGAN. For sale, a capital organ, second hand, (built by the late celebrated England), of exquisite tone and sufficient power for the largest church. It has 14 Stops—4 in the swell, and 10 in the great organ. For further particulars apply to N. Hurst, 17 Cedar Street.

Oct. 19, 1839, 3t.

ABBEVILLE INSTITUTE, NEAR LANCASTER, PA.

THIS INSTITUTION, which is now offered for rent, was chartered by the Legislature of Pennsylvania, in 1835. It is situated about one and a half miles from the city of Lancaster, and is accessible in all directions by railroads and turnpikes. There are about 74 acres of first rate limestone land attached to the establishment. The buildings, with a fine garden attached, are very extensive, and in perfect order: having been formerly a gentleman's private residence, they abound with comforts not usual in similar establishments. There are in it all the accommodations, i. e. furniture, bedding, &c., necessary for 40 boarders. Being a chartered Institution, it is entitled by a law of the State, to receive from the State Treasury from $300 to $500 per annum, according as the number of its pupils varies from 15 to 40. It has heretofore been conducted by an Episcopal clergyman. There would be no objection, however, to placing it in charge of a layman of that denomination. Though under a Board of Trustees, the head of the establishment would be left to pursue his own plans as to discipline, studies &c., with no other restriction, than that it is to be conducted according to the usages and principles of the Episcopal Church.

Application, if by letter, post paid, to be made to the undersigned before the 1st *of November next.*

S. BOWMAN.

Lancaster, Pa. Sep. 23, 1839. tn1

FAMILY SCHOOL FOR BOYS, STOCKBRIDGE, MASS.

REV. S. P. PARKER has *one* vacancy in his School. It has been in successful operation for three years and a half, and is now limited to Six Boarders. Its aim is *thorough* instruction, *adapted to the individual; religious* culture; and *home* influences.

He invites the attention of parents, who wish to place their children with a clergyman, carrying into a small family school, the discipline of the large schools with which he was for many years connected in Boston and this city.

Stockbridge is well known as a healthy and delightful village in the valley of the Housatonic, about thirty miles from Hudson. Carriages pass his door twice a day to the West Stockbridge and Hudson Railroad, five miles distant.

Mr. Parker has the liberty of referring to President Quincy, Cambridge; Hon. Edward Everett, and Hon. Daniel Webster, Boston. And to the Right Rev. Bp. Onderdonk, Rev. Drs. Wainwright, Eastburn, and Cutler; John Anthon, Esq., Hon. Murray Hoffman, Dr. Edward Delafield, Samuel Ward, Esq.; Frederick Sheldon, Esq.; Elihu Townsend, Esq.; Russel H. Nevins, Esq.; Eli Wainwright, Esq.; Robert Dyson, Esq.; Isaac Jones, Esq.; Herman Le Roy, Esq.

For particulars address him, Stockbridge, Massachusetts.

Stockbridge, Mass. Sept. 6, 1839. Sep. 14—9tf

FAMILY VAULTS.

THE Vestry of Christ's Church, in the Village of Tarry Town, have decided to dispose of their unoccupied ground which surrounds their church, for family vaults. The ground is enclosed by a substantial fence and is admirably situated for this purpose, and will be sold in plots at reasonable rates.

The vestry have been induced to take this step to accommodate some families who are desirous of having vaults in the locality, and, at the same time, to aid the Church in liquidating a debt which was incurred in the erection of their building.

The village is visited daily by two steam boats from the city of New York, which furnishes the best facilities for transportation along the shores of the Hudson River.

Persons desirous of securing a vault in these grounds can be further informed by personal application to the Rector, the Rev. Dr. Creighton, or to either of the committee, or by letter, post paid, to either of the members of the committee, who will give every desired information respecting the vaults.

Joseph M. Scribner, M. D.
Nathaniel B. Holmes
Charles H. Lyon.
Committee on Vaults.

Tarry Town, Oct. 5, 1839. 6w.

OUR PROTESTANT FOREFATHERS.

BY WILLIAM STEPHEN GILLY, D. D., author of "Waldensian Researches," &c. A new edition of this very valuable little work, just published and for sale by

Sept. 21. Louis Sherman, 142 Fulton-street.

POETRY.

THE CROSS OF CHRIST.

I.

In the cross of Christ I glory!
Towering o'er the wrecks of time,
All the light of sacred story
Gathers round its head sublime.

II.

When the woes of life o'ertake me,
Hopes deceive and fears annoy,
Never shall the cross forsake me,
Lo! it glows with peace and joy!

III.

When the sun of bliss is beaming
Light and love upon the way,
From the cross the radiance streaming,
Adds more lustre to the day.

IV.

Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there that knows no measure,
Joys that through all time abide.

V.

In the cross of Christ I glory!
Towering o'er the wrecks of time,
All the light of sacred story
Gathers round its head sublime.

BOWRING.

A SERMON, *preached in St. James' Church, Philadelphia, before and for the benefit of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America; at the triennial meeting of the Society, on Monday, August 17, 1829.* BY BENJAMIN T. ONDERDONK, D. D.

The seven candlesticks which thou sawest are the Seven Churches. Rev. i. 20.

This is a part of the address of our Lord to St. John, when he appeared to him during his exile on Patmos. Preparatory to unfolding to him the stupendous visions, the full completion of which is still to add strong corroboration to the accumulating evidence in favor of Christianity, Jesus commissions him to address epistles of commendation, censure, encouragement, and warning, to seven of the principal churches of the time, and through them to all churches which at all times shall need similar addresses. These churches are to be addressed through the medium of their respective angels or bishops. These supreme and responsible officers in their respective churches, are symbolically represented, in St. John's vision, as *stars*, and their churches as *candlesticks*. This last figure, without any particular reference to the splendid vision with which it is connected, it is now designed to consider as suggesting some interesting reflections adapted to the occasion of our present meeting.

The word here translated candlestick means any utensil in which a light is placed. It gives us an idea of the character and design of the Christian Church, at once beautiful, interesting, and instructive.

All the blessings of the Saviour's religion are frequently brought to our notice in Scripture under the general term *light*. That religion discloses to us the character, attributes, and will of God, and the path of duty. It shows us where and how pardon and comfort are to be found. It dispels the gloom of affliction, and lights up peace, hope, and joy, in the faithful breast. Through all the mazes of this world's cares, trials, and perplexities, it brightens the Christian's path, and shows a rest beyond them. Amid the dark gatherings, and the dread violence, of the storms of adversity, it points to the bright bow of promise, and fixes the eye of faith upon that land of pure delight, where eternal sunshine rests upon the ransomed of the Lord. When nature is yielding to the summons to enter the gloomy valley of the shadow of death, it bids the true disciple of the Lamb even there to fear no evil, for even there the light of the Lord points to the bright regions of eternal day that lie beyond.

This light of divine truth, so satisfactory, so cheering, and so supporting, the Church is God's honored instrument of holding forth for the guidance and comfort of men in this probationary state. This proposition is true of the great Catholic body of the Redeemer which, in the language of our nineteenth article of religion, is composed of all who, professing the true faith, enjoy the preaching of the pure word of God, and the due administration of the sacraments, according to Christ's ordinance. It is true, also, according to the obvious sense of the text and context, of each constituent part of that universal body. Every such part, so duly constituted as to preserve the essential characteristics of the Catholic Church of Christ, is a candlestick, or a bearer of that light whence flow all the blessings of the religion of the Redeemer.

This truth may be considered as illustrated by the word of God, of which the Church is the guardian and dispenser; by the sacraments which she is authorized to administer; and by the ordinances and services in which she holds out appointed means of grace and salvation.

The Church is the appointed mean of preserving and disseminating the light of the Divine Word.

Coeval with divine revelation was the appointment of an order of men, as the ministers of God's Church, for attaining and disseminating an accurate knowledge of its edifying and saving truths. For about two thousand and five hundred years (from the creation to the ministry of Moses) the only medium of the communication of God's revealed will to man was the oral instructions of the ministers of his Church. Honored themselves with direct revelations from on high, or instructed in those which had been vouchsafed to others, patriarchs, priests, and prophets declared the will of God, and were his instruments of extending and preserving it. And when that will became the subject of written record, (as was first the case in the time of Moses,) so far was this from superseding the necessity of living teachers to disseminate a knowledge of it, that the organization of the ministry of the Church became more definite; and at every period it was the obvious will of God, as expressed by his prophet when the volume of inspired truth had become much enlarged, and its circulation greatly extended, that "the priest's lips should keep knowledge, and they should seek the law at his mouth." And when the Church's last dispensation was brought in by the Messiah, and written revelation completed, not less obvious is the divine will that through the instrumentality of a ministry the truths of that revelation should be preserved and disseminated; the ministry was the honored instrument of extending the religion of the Messiah; the Church was declared to be the pillar and ground of the truth; the edifying of the body of Christ, and the spreading of the knowledge of the Son of God, were represented as to be effected by the legitimate exercise of those functions which were committed to the Apostles and their associate ambassadors of Christ, to be handed down to the end of time; and separation from the Church or body of Christ was denounced as the source of every departure from the truth.

Thus, by divine appointment, inseparably connected with the true religion of the Redeemer, the Church may well be called, in the expressive figure of the text, a candlestick—God's chosen instrument for preserving and dispensing the light of his Divine Word. In wise and holy accordance with this characteristic, is the primitive and edifying provision for making the public reading of the Scriptures an important part of the stated services of the Church. Herein she appears in her legitimate character, holding forth the pure word of God for the edification and guidance of her members; by the exercise of an authority in her ministers from the same divine source whence flowed the commissions of prophets, evangelists, apostles, and even the Messiah, again announcing to the world their heavenly messages; and thus maintaining and emitting a perpetual light for man's guidance, consolation, and salvation.

In aid of the same great end is the important and extensive commission, held by the ministry of the Church, of explaining and enforcing the doctrines and precepts of Holy Writ. I am well aware, my brethren, of the magnitude of the obligation, and the awful extent of the responsibility, hence devolving on those who are honored with this commission. It is saying indeed much of it, and what should come most seriously home to the consciences of all concerned; but it is saying no more than is justified by God's own appointment; to place this among the most important means of the Church's duly maintaining, and profitably exercising, its divine prerogative of holding, for man's guidance through this probationary state, that light of the Lord which only can direct him in the ways of his laws and the works of his commandments, give him true Gospel comfort and support, and carry him onward to the bright regions of eternal day. The ministry of the word, by imparting that light which is derived by diligent and careful study of the inspired Volume, accompanied with devout meditation on its contents, and faithful prayer for the direction and blessing therein of God's unerring grace, may well be considered as symbolized by that ministry in the Church of old, which was devoted to preserving pure and bright the light which, in the holy candlestick, was kept continually burning in the sanctuary of the Most High.

And very necessary for the encouragement of those whose is this sacred ministry in the Christian Church, and a most powerful motive to their diligence and fidelity, is the consideration suggested by the fact exhibited in the same vision whence the text is taken, of the Son of Man, the gracious Saviour, *walking in the midst of the candlesticks*, vouchsafing that presence with his Churches, which, while it manifests an inspection and supervision that should call loudly on all his ministers for the utmost of their zeal and devotion, is also to them a blessed earnest of that directing and supporting grace and care, without which all their efforts will be in vain, and the light which they are appointed to sustain will grow dim, and sink, and die.

By the administration of the sacraments, also, the Church fulfils her important function of sustaining and disseminating the light of the Gospel.

The foundation of the whole Gospel scheme is unmerited divine mercy, a covenant all grace on the part of God, and all benefit on the part of man. For entrance into this covenant, God, in his wisdom and goodness, has been pleased to appoint an interesting and significant sacrament. When, by the use of this, his authorized representative receives a human being into that blessed covenant, pledges to him the divine compassion and grace, and puts him into the appointed way of salvation, a most impressive view is exhibited of our entire need of God's mere mercy, and entire dependence upon his mere will, in order to enjoy the inestimable blessings of sanctification and salvation. That is hallowed by him, which, but for his appointment, would be worthless for any spiritual effect. That is made a mean and pledge of his grace and mercy which, in itself, were but an idle ceremony. Man's entire dependence is illustrated by the fact, that he must seek God's favor in a way which, having no natural connexion with religious duty, is made such only because God pleases to have it so. Thus is set forth the important fact that we must, in order to be in the appointed way of grace and salvation, pass, by a visible transition, from the uncovenanted state of nature, to that state of covenant with God which he is pleased to make consequent on the reception of holy baptism. And this strongly exhibits the melancholy truth, that of ourselves we are alienated from God, unable to save ourselves, and without hope in the world; and the accompanying blessed truth, that God has provided a way for our obtaining, through Christ, that holiness here, and everlasting happiness hereafter, which, but for his sparing, sanctifying, and saving mercy, could never be ours.

Thus is light thrown, by this blessed sacrament, on the method of God's grace and mercy in the Redeemer. And when, as a mean and pledge, it is duly improved by its favored recipient, it opens to him all the fulness of that Gospel light which will safely direct him in the path of duty; cheer and console him in every trial, animate and sustain him in the work of his salvation, illumine the passage of his soul through the dark vale of death, and conduct him finally to the brightness of the Church's triumphant glory in the heavens.

But in his progress thither, his faith must be kept clear, lively, and active, and his spirit be nourished, and his strength recruited, by the grace of God in Christ. And here, too, visible means and pledges of this grace are provided in the blessed sacrament of the eucharist. There is set forth the lively memorial of the great sacrifice for sin, presenting to the view of the faithful the symbols of the body and blood therein offered. In this appointed commemoration has been, and to the end of time will be, handed down incontestible evidence of the death of Christ as an atonement for sin. Never could an observance, claiming to have been a publicly received memorial of a transaction contemporary with its origin, have been imposed upon the world. It is absurd to suppose, that at any period an attempt would be made to make the world believe that an ordinance then established had been observed for generations in memory of an event of which it was constituted, at the time, the appointed memorial. Emphatically, then, may it be said of the eucharist, in the language of St. Paul, that it shows the Lord's death till he come, till his final advent to close this scene of mortality and probation. While the world stands, this ordinance will be incontestible evidence that Christ did die as a propitiation for sin. Whenever and wherever it is celebrated according to his appointment, there is set up a pure and holy light, drawing the view of faith to the Lamb of God, which taketh away the sin of the world.

And that view thither directed, in the true spirit of Christian penitence, humility, devotion, and undivided trust, cheering beams of hope, consolation, peace, and joy, will shine upon the soul. The body given, and the blood shed, received by faith with thanksgiving, will seal to the recipient a full and free pardon through the great atonement, and convey to him the strengthening, refreshing, sanctifying, and saving influences of the grace of God. These influences, duly improved, will draw around him the blessed beams of that heavenly light which will direct him in the right path, and enable him to go on his way, strong in the faith, and rejoicing in the hope, of the Gospel; cheered and animated through all trials and difficulties until even the dark gates of death will open on his happy spirit a flood of everlasting day.

And if particularly in the sacraments which it is divinely appointed to dispense, the Church is God's honored instrument for holding out to men the light of heavenly truth and consolation; so also does this appear in the services and ordinances generally of that religion of which it is the constituted guardian and medium of conveyance.

Wherever the true Christian worship of God is duly established, and the ministrations of his authorized ambassadors faithfully performed, there is set up, and preserved, a pure and holy light flowing from God to his people in the influences of his grace, and reflected from them towards him in the spirit and exercise of evangelical devotion. He is held forth to them as the legitimate object of their adoration. His nature, attributes, and acts are presented to their view in their most endearing and engaging forms, and the contemplation and reverence of them brought home to their hearts, as rules of faith, and motives to obedience, in the most powerful and interesting manner. Their view is perpetually directed to the great object of Christian faith, *Jesus Christ, and him crucified*, as the only hope and refuge of perishing sinners. They are brought to the foot of his cross, there, in all humility, penitence, and faith, to look up for relief from the burden of their sins, and escape from the terrors of God's violated laws. They have the divine Sanctifier, the Holy Spirit, presented to their view as the only author of whatever of holiness, purity, and sincerity, can characterize their spiritual state. And at the end of all their hopes of being enabled, by God's grace, to worship and serve him, they see disclosed the Intercessor at his right hand, through whom alone acceptance and blessing can be enjoyed.

In all these remarks, my brethren, on the various ways in which the Church may justly be termed a candlestick, or bearer of the light of the Gospel, I have had anxiously in view, for the purpose, not of invidious comparison, but of serious practical improvement, the methods adopted by our own portion of Christ's Church for profitably sustaining that character.

(Remainder in our next.)

ON THE QUIET SPIRIT OF THE CHURCH.*

By the Rev. Abner W. Brown.

The Church of England manifests the same quietness of spirit in her operation upon society, which I have already described. Philosophy itself is compelled to acknowledge, that no other social engine has ever appeared equal in moral power to the visible Church. But evil has its natural home and stronghold in the heart of fallen man; and although God has promised to his Church that the gates of hell shall not prevail against it, yet he has never promised that the mere engine shall overthrow by its natural energy the dominion of evil—the kingdom of Satan. His Church, therefore, while using every means which wisdom and experience may suggest for his glory and the deliverance of man, must, nevertheless, be careful to leave the event with God, and must humbly act as if the kingdom were his alone, and as if means could only be efficacious so far as employed and blessed by his Holy Spirit. For the Redeemer's kingdom, though not of this world, has to be established in the world; and the Church, therefore, must endeavor to bring the Gospel practically, as well as doctrinally, as close as possible to each individual in the moral wilderness of society, because corrupt man will not go out of his way to seek that which he values not. But in preparing the way for the Lord, and providing the light of truth, the Church needs to remember that she cannot give sight to the eye, nor change the heart. She will do well to avoid that usurping of the Holy Spirit's office; that forcing of religious excitement, and calling it change of heart, which utterly vitiates the whole modern system of *revivals*. Our branch of Christ's Church aims, therefore, to operate directly upon the mass of society with energy, yet without excitement; not confining herself to the periodical opportunities of instruction, but entwining true religion with the social relations of life, and mixing up its principles with all that men do. She exerts her immense influence openly and undisguisedly; yet with so little of bustle or excitement, that society, in yielding to it, is scarcely aware of its all but universal operation. Her influence (to borrow the praise bestowed by a recent dissenting Review on a modern publication) "is at once mild and salutary, insinuating the lessons of wisdom, and strengthening the resolves of virtue." Through the marriage service, she finds access for sound doctrine and pious impressions into every family at its beginning. By the thanksgiving service, she seizes the birth of each child as an opportunity of touching once or oftener every mother's heart, and of pouring Christian instruction into her mind. She connects every infant at its admission into the Church with certain adults as sponsors; imprints on the memory of every child as it grows up, the essentials of divine truth in a few simple questions and answers; brings at confirmation every young person of every rank into personal spiritual intercourse with her highest ministers; and solemnly fastens on their minds their responsibilities to God, and their connection with the Saviour. To pass over the use made of sickness in the visitation service, she seizes the burial of every member of society as he dies for an opportunity of impressing on those who stand around the open grave, as well the cheering as the awful realities of God's word. By directing most of her occasional services to be solemnized in the public congregation, she habituates the members of the Church to feel that there is a certain personal union among them all. She appeals to every inhabitant of every parish, each Sabbath, to observe the universal day which God has sanctified and hallowed for worship and instruction; and by providing for *daily* morning and evening worship, she invites all to consider themselves as a *family*, and meet in her churches as at a family altar. She holds forth to the nation the importance of the incarnation, death, and resurrection of our Redeemer, and of the descent of the Holy Ghost, by the prominence which she gives to Christmas, Good Friday, Easter, and Whitsuntide.

That influence and machinery which had been abused by the Church of Rome, is, by the Reformed Church, unostentatiously restored to its legitimate use, of extending the Saviour's spiritual kingdom by means of his Church. Her distinctive badge among the Churches of Christendom is her open and constant reading of the unmixed, unmutilated word of God. This also is "the mainspring of her efforts against evil and error; a still, and quiet, and mighty mode of attacking sin, and of infusing light, and life, and truth, into the souls of a whole nation." In short, the operation of our Church upon the mass of the nation, through the individuals, the families, and the communities, of which it consists, is, like that of the air we breathe, indescribably mighty and extensive, directly vital, yet almost unperceived.

Her corporate ecclesiastical action and influence in the cause of truth and godliness, is great, and free from bustle. She ever upholds the authority of civil government, and urges all her members to do the same. Her stated prayers for the chief magistrate of the Union, convey to himself and the citizens of his government, a silent exhibition of his duty to them, and theirs to him. In respect to legislation, she silently exerts her influence to have the revealed word of God adopted as the basis of all human laws. The laws of the nation were, by the Church's influence, founded or modelled upon the word of God; and the Church is bound to watch over them in God's behalf, in order that, as far as her power extends, whatever changes may be made in them shall be such as do not contravene his word, but rather farther his kingdom on earth. This duty her members fulfil in the calm spirit of their Church, always operating by their votes, "not to make the Church political, but to make the state religious." The distributive ecclesiastical influence which she possesses is exercised in the same quiet and tranquil manner. She seeks to station in every village through the land an official representative of the Church of Christ, one who hath vowed to spend his life in building up the Saviour's kingdom, and in promoting the salvation of souls. He is forbidden to engage in secular pursuits; nothing in his situation necessarily thrusts him forward; his station and rank in society are fixed, and he needs no struggle to ascertain his level. He may be possessed of a powerful, graceful, and well-stored mind, and yet the world at large neither see nor know of him; he may pass through life almost unknown in the adjoining parish, and yet be ceaselessly and successfully doing his Master's work in his own: the work will indeed be evident, but the workman may be unseen. What a moral dignity, as it has been justly observed, does society unconsciously award to these representatives of the Church! If the civil government require as a document, a satisfactory testimony, a credible witness, the certificate of the unknown parish clergyman is called for—his person, or name, is immaterial—it is his office which carries weight, and affords the sanction required. If private persons at a distance require local evidence, the clergyman of the place, though his name and individual character be unknown, is applied to. It is universally felt, that as far as general certainty is attainable, trust and confidence may be reposed in the person whom the Church has approved, and any where fixed as her minister. Is a stranger in distress, is a traveller hurt, the Church's representative in the place is an accredited character, to whom is known to belong the Redeemer's office of doing good. Probably most clergymen can testify how generally those who never enter church, but are wont to declaim against liturgies and forms, establishments and bishops, come in their hour of trouble to the "Church minister," for that assistance, comfort, or advice, which, I trust, it may confidently be said the "Church minister" always delights to be able to afford to sufferers. The honor thus on all hands conferred upon the Church through her representative, is the natural result of what her clergy have long habitually done as members of society; in accordance, indeed, with their character as ministers of the Church of Christ, but not in compliance with any injunctions of official duty. It evidences the existence of astonishing influence, which nevertheless is scarcely felt to exist, except where the suspension of its benefits in any locality makes the neighborhood long for its restoration.

The same quiet and subdued spirit has regulated the official intercourse of her clergy with the laity. She permits them not to forget that they are subjects, nor allows them to establish orders like the Hospitallers, Templars, or Jesuits; whose corporate immunities and kingly prerogatives are opposed to the supremacy of any civil government which God may have established in a nation. She gives her ministers an official character, and claims for them reverence, as "ambassadors for Christ, and stewards of the mysteries of God:" and she has previously labored to prepare them, as far as human means can do, for sustaining the high and holy office. No vows can be conceived more solemn than those required of them at ordination; no ceremonies more impressive than those by which she has sought to reach their hearts: no warnings more searching and pertinent than those in which she has urged them to "draw all their studies and cares" towards their holy office, and to remember the account which they have hereafter to give of their ministry. The nature of the public prayers which she puts into their mouths, and the great amount of God's word which she requires them to read aloud, not only fixes the public standard of ministerial character very high, so as indirectly to press on their own consciences; but also secures to the flock a rich provision of Gospel truth, dispensed, too, as it ought to be, by God's appointed minister. They are forbidden to contend from the pulpit against one another. It is not permitted them to narrow the visible Church according to capricious standards of their own. They are required in all their official acts to proceed upon the principle that secret things belong to God, and that in regard to ordinances, the Church must adopt the universally intelligible standard of a credible profession and conduct not openly inconsistent with it. But it is also incumbent on them publicly to denounce sin, and constantly to warn all, that the effectual blessings which belong to faith do not accompany the externally credible profession, but only the inward reality. Thus holiness of life is honored, hypocrisy discountenanced, noisy forwardness discouraged, and every conscience is referred to God's all-seeing eye.

Many other illustrations of the quiet and composed spirit of our Church offer themselves to our attention, but these may suffice.

To conclude: shall we rest contented with merely admiring the beautiful features of our Church? Shall we not seek to have her very spirit infused into ourselves? Controversy, contending for the faith once delivered to the saints, seems to have become needful in our days, and attention to it is therefore a Christian duty. Mixed knowledge, the knowledge of good and evil, is increasing on all sides; and a maddening thirst for information, no matter on what subject, no matter at what price, rages throughout society. Infidelity, to gratify its enmity against God, is urging on this thirst even to frenzy, by intoxicating the nation with scepticism and neology, with deism and atheism—with any thing, in short, which it can persuade people to receive as education. What watchfulness, then, do we all need, that the weapons of our warfare should not be carnal! What energy, yet what meekness, is required in our present difficulties; what love, yet what indignation; what activity, yet what quietness; what self-possession, yet what ardor; what patient humbleness, yet what lofty steadfastness of principle and purpose!

Our Church teaches us how to rise to the emergency, and she presents us with models drawn from the Scripture, and suited to the exigencies of the times. Let us catch her spirit, and learn wherein our true strength consists. Let us place our dependence on our great Head; let us encourage ourselves in our God, and be "valiant for truth;" yet, calmly bearing in mind, that, sooner or later, error shall certainly be overthrown, and that the Redeemer's kingdom must assuredly overspread the whole earth, let us, as we "hope for that we see not, with patience wait for it."

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* From the Church of England Magazine, with slight alterations adapting it to the state of the Church in the United States.

From the Southern Churchman.

FAMILY PRAYER.

Not unfrequently do we discover some such choice religious paragraph as the following, modestly and judiciously introduced into the columns of the Alexandria Gazette: an example, we cannot but think, highly commendable and useful. Glorious will be the day when it can be said of all our periodicals, political and religious, "Instead of the thorn hath come up the fir tree, and instead of the brier hath come up the myrtle tree."

"In binding a family together in peace and love, there is no human influence like that of domestic prayer. Uniting them in a common object, it unites their sympathies and desires. Raising their hearts to heaven, it brings them altogether in the presence of God. The family altar is an asylum to which they repair from the cares and toils of life. Reminding them of the rest reserved in heaven, it unites them in efforts of faith and obedience for its attainment. Earth has no holier spot than a house thus sanctified by prayer, where the voice of supplication and thanksgiving consecrates every day, where the word of God is devoutly read, and young and old unite to show forth all his praise. It may be humble, but it is holy, and therefore heavenly. Poverty may be there, and sorrow, but its inmates are rich in faith, and joyous in the Holy Ghost. Sickness may enter it, but they will come as angels of peace and mercy, and the spirits whom they release from the imprisonment of the flesh shall be united, free and happy, to worship for ever, as earth did not permit them, a family in heaven."

CEREMONIES.

Ceremonies are advancements of order, decency, modesty, and gravity in the service of God, expressions of those heavenly desires and dispositions which we ought to bring along with us to God's house, adjustments of attention and devotion, furtherances of edification, visible instructors, helps of memory, exercises of faith, the shell that preserves the kernel of religion from contempt, the leaves that defend the blossoms and the fruit; but if they grow over-thick and rank, they hinder the fruit from coming to maturity, and then the gardener plucks them off. There is great difference between the hearty expressions of a faithful friend, and the inimical gestures of a fawning flatterer; between the unaffected comeliness of a grave matron, and the fantastical paintings, and patchings, and powderings of a garish courtesan. When ceremonies become burdensome by excessive superfluity, or unlawful ceremonies are obtruded, or the substance of divine worship is placed in circumstances, or the service of God is more respected for human ornaments than for the divine ordinance,—it is high time to pare away excesses, and reduce things to the ancient mean.—*Archbishop Bramhall.*

THE OLD AND NEW TESTAMENTS.

If I were asked to say in a few words, what is the difference between the Old Testament and the New, I should answer, that the Old Testament is the book of God's judgments, and the New Testament the book of God's mercies. I do not mean that there are no stories of God's judgments against sin in the New Testament. There are several, as most of you, I trust, are well aware. There is the story of Judas Iscariot, who was driven by the stings of conscience to hang himself. There is the story of Ananias and Saphira, who fell down dead for lying to the Holy Ghost. There is the story of Elymas, the sorcerer, who was struck blind for withstanding the preaching of the Gospel. So, on the other hand, there are many beautiful and interesting stories of God's mercies and loving kindness in the Old Testament. Still, notwithstanding these exceptions, in the history of the New Testament, generally speaking, we see God, as he is in Christ, reconciling the world to himself, not imputing their trespasses unto them; while in the history of the Old Testament we see him in all the dreadful majesty of holiness, as the God to whom vengeance belongeth, and who will by no means clear the guilty. In a word, as I said before, the Old Testament is the history of God's judgments, the New Testament is the history of God's mercies.—*Rev. A. W. Hare.*

MORNING PRAYER.

Let secret prayer by yourself alone be constantly performed, before the work of the day be undertaken. It is much better to go from prayer to business, than from business to prayer, in regard of the mind's freedom from distracting thoughts. Because, also, if the world gets the start of religion in the morning, it is hard for religion to overtake the world all the day after.—*Burkitt.*

MISS SAGAR and MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, No. 168 *Henry-street, first door below Clinton-street, New York.* The Rev. Benjamin I. Haight, *Visiter.*

The course of instruction includes the French and English languages, reading, writing, grammar, arithmetic, geography, and astronomy, (with the use of the globes,) history, belles lettres, natural and moral philosophy, evidences of Christianity, history, antiquities and geography of the Bible, geometry, algebra, &c.

Drawing, music, and foreign languages will be taught by competent and approved instructers.

There are three departments in the school, so arranged that the pupils may be carried on from the rudiments of knowledge, taught at an early age, to the highest branches.

Special attention is also paid to the moral culture of the pupils. It is the aim of the instructers to educate the heart as well as the intellect. To this end a regular course of instruction in the holy Scriptures will be given under the immediate direction of the Rev. Benjamin I. Haight, rector of All Saints' Church; who will also visit the school statedly, and lecture to the scholars on the history, antiquities, and geography of the Bible, and on kindred subjects.

The school is designed to be a Christian school, where the pupils may be thoroughly trained in all the branches of a sound and liberal education, and so be fitted for the duties of life, and for happiness in the world to come.

April 24, 1839. tf

JERRAM ON INFANT BAPTISM.—Conversations on Infant Baptism, by Charles Jerram, A. M., Vicar of Cobham. Also, A Conference between two Men who had Doubts about Infant Baptism, by the Rev. W. Wall, author of the "History of Infant Baptism." Just published, and for sale by LOUIS SHERMAN, 142 Fulton-street.

August 8, 1839. tf

SELECT SCHOOL FOR BOYS, ULSTER,

ULSTER COUNTY, N. Y.

THIS Establishment is beautifully situated on the west bank of the Hudson river, about one hundred miles from the city of New York. For beauty of location and scenery, Ulster village is surpassed by few, if any places on the river; while the salubrity of its air, and seclusion from the bustle and confusion of large places, admirably fit it for study and the education of youth; the spaciousness of the house, and the number of apartments, admitting of each two boys having a room to themselves, will administer to comfort.

The school is select, being limited to 16 scholars, under the direction of the Rev. H. Adams, and forming nothing more pretending than a Christian family, united together for the purpose of improvement. The intercourse of the Principal with his Pupils is parental and social, (his discipline of the mildest kind,) that talent may be elicited, the disposition known and improved, while the mind is elevated and the best affections cultivated. The instructor and his scholars are companions and friends, associated together in affection at the family altar and family table, in their studies and amusements, that as far as practicable, improvement in manners, in morals, and in learning, may advance together.

THE TERMS.—The small number of pupils considered, are believed to be as low as any kindred establishment, $250 per annum, payable half-yearly, in advance, for all the branches of a finished English education, and all studies preparatory to admission to any college. All books and stationary furnished without extra charge.

A resident assistant is employed to teach the Modern Languages, for which there will be an additional charge.

There will be a vacation in each year, from the last Friday in July, to the first Monday in September.

No Pupil will be received for less time than one year, and none may be removed without three months notice.

No expenses will be incurred for articles of clothing, or any other necessary, beyond the sums placed in the hands of the Principal for that purpose.

It may be mentioned, for the information of those visiting their children or the school, that a steamboat plies regularly twice a week, between the village of Ulster and New York city.

REFERENCE, by permission—to the Rt. Rev. B. T. Onderdonk, D. D.; the Rev. Jonathan M. Wainwright, D. D.; the Rev. M. Eastburn, D. D.; Mr. Philip Dater; Mr. W. A. F. Pentz, and Messrs. Barclay & Livingston, New York city; Mr. Henry Barclay, and Mr. William Clarkson Saugerties, Ulster county; Gen. J. S. Smith, Kingston, Ulster county, N. Y.; Mr. Thompson S. Brown, Dunkirk, Chatauque county, N. Y.; Rt. Rev. H. U. Onderdonk, D. D., Philadelphia, Penn.; Rev. Dr. Wyatt, D. D., Baltimore, Md.

N. B. Two vacancies will occur about the first of October. Sept. 14. tf.

NOTICE.

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Sept. 21, 1839. tf

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Sept. 28. tf

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